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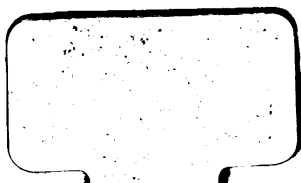
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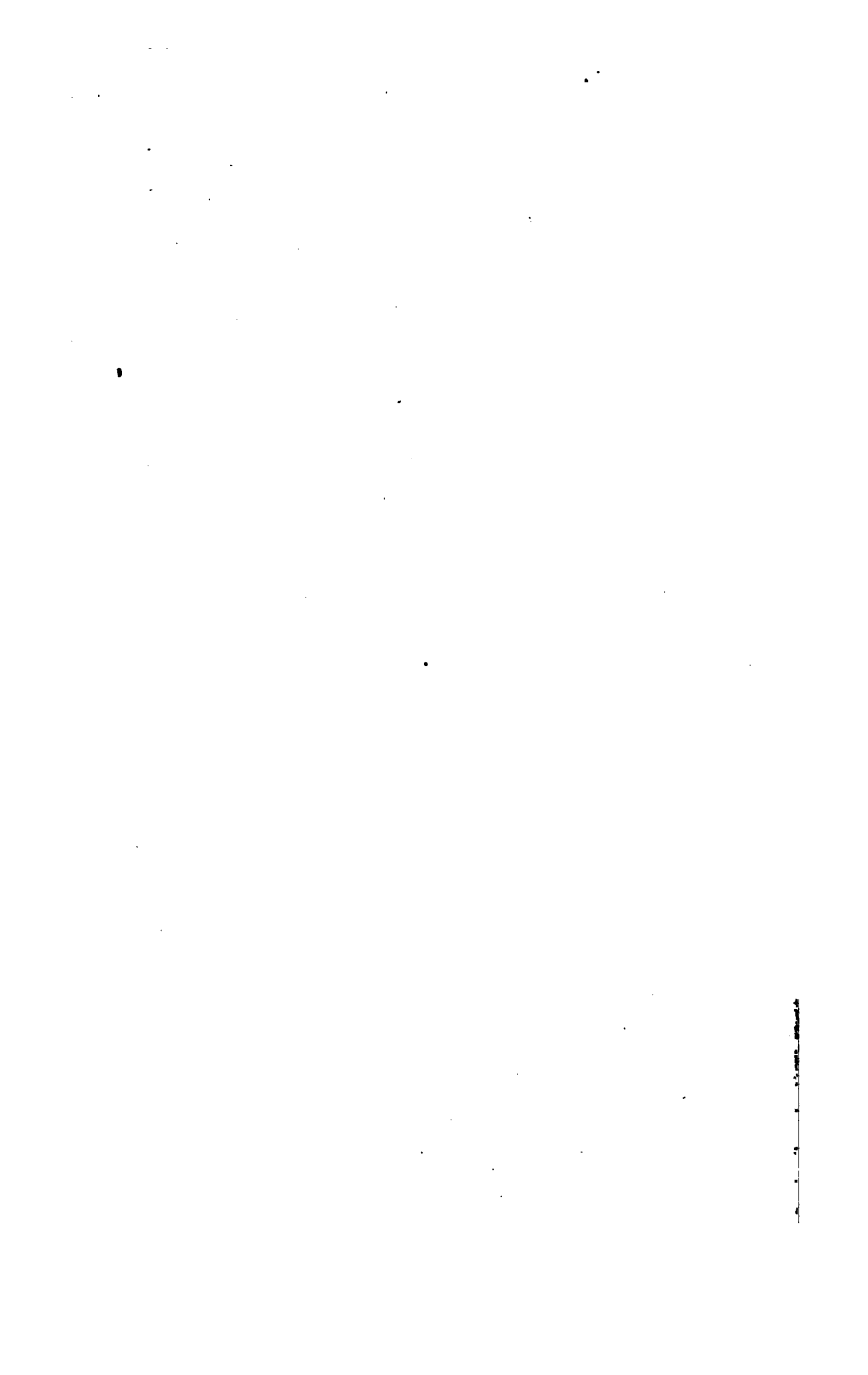
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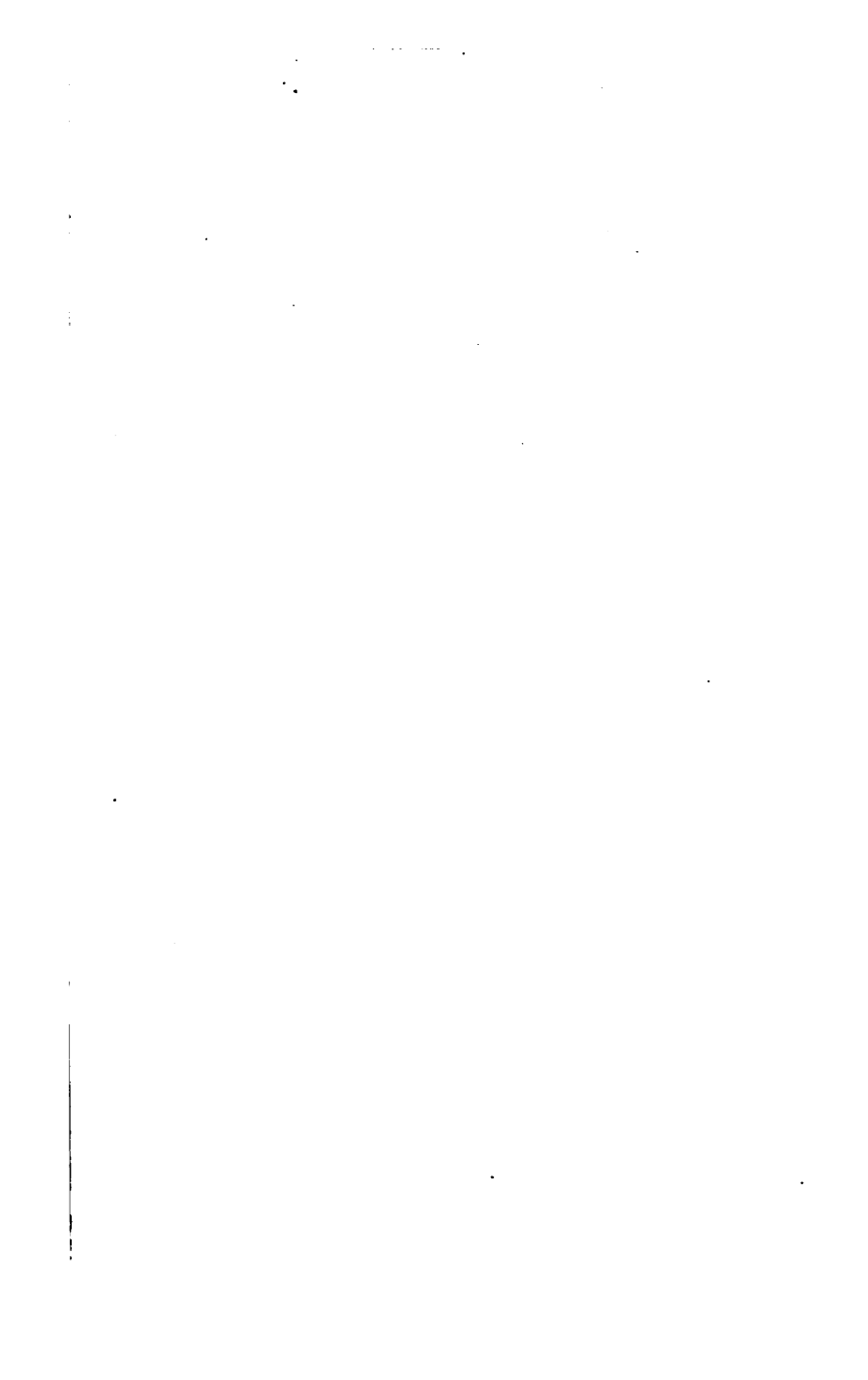


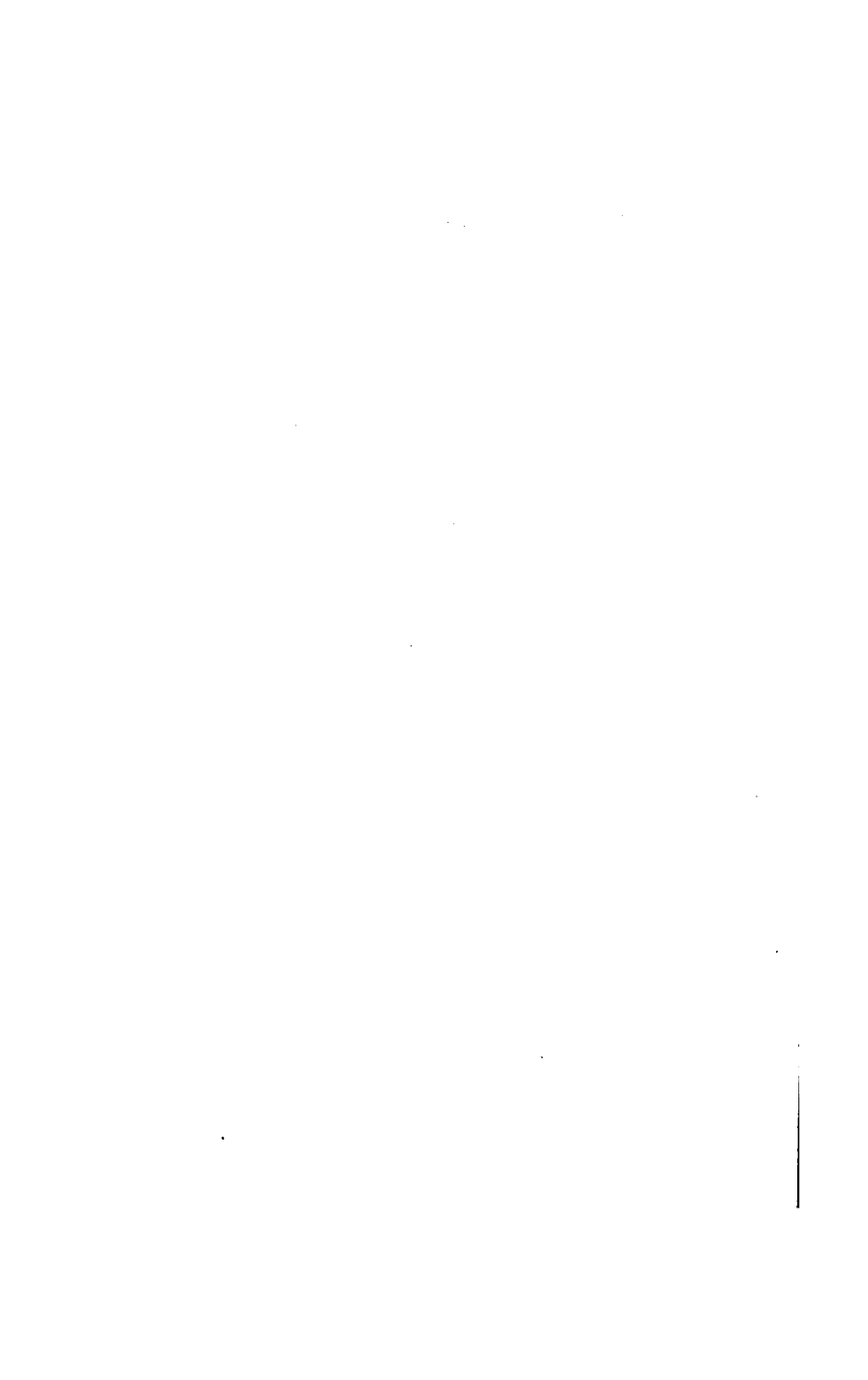


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A
TREASURE FOR YOUTH;
▲
CLASSICAL WORK,

DIVIDED INTO
THREE PARTS:
MORALITY, VIRTUE, AND CIVILITY.

TRANSLATED FROM THE FRENCH OF
PIERRE BLANCHARD.

BY JOSEPH MECHELEN,
PRIVATE TEACHER.

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PREFACE.

NOTWITHSTANDING the numerous publications which constantly appear, for the moral instruction of youth, few are methodically arranged, or interspersed with pleasing historical traits, so as to induce them to be read with delight, and create in young minds a wish to imitate those principles laid down for their conduct, and to ensure to themselves the lasting esteem of the good and virtuous.

I have, therefore, been induced to translate the *Treasure for Youth*, from the French of Pierre Blanchard, who has accurately defined

PREFACE.

the distinction between morality, or the *necessity* of doing good, and virtue, which is doing good from *disinterested* motives, and from the innate feelings of a devout and benevolent heart. Well knowing the utility of such a work, even in the present improved systems of education, I present it to the public, with such alterations as were requisite to render it generally useful, and to inculcate the fear and love of God.

GROVE HOUSE, REDLAND,
Near Clifton and Bristol.

Author's Preface.

THE study of our duty is a study of so much importance, that a parent or tutor cannot neglect it, without rendering himself highly culpable.

Assuredly many are polite and virtuous without having given themselves the trouble of studying in what politeness and virtue consist: this is one of those admirable ordinances of the Supreme Being, who has so disposed of things, that, however ignorant we may be, we are never so much so, as to be unable to distinguish good from evil.

But in two persons, equally well-disposed, he who has reflected on his duty, who is penetrated with its

AUTHOR'S PREFACE.

importance, and who is convinced of the danger he incurs by neglecting it, this person, I maintain, will keep those duties more firmly, will fill them with more exactness, and will experience a satisfaction so much the more delightful, in proportion to his knowledge of the extent of good he has performed; this reason alone proves the importance of the study. We cannot begin it too early with children; as soon as their minds feel strength enough to reason on their actions, we should direct them to good, by the light of that reason. To begin before this period, would be to weary them to no advantage; to wait longer, would be running the risk of finding the place occupied by some bad principle, or some vicious inclination. The blemish, then, would be more difficult to eradicate, and the attempt to infuse virtuous principles, less productive of good. I must say something more of the intention of my work. I have united all that ought to influence the conduct of a man towards his fellow-creatures; that is to say, the principles of Morality, of Virtue, and of Civility. There are already many works on these three subjects, but I know of none in which they have been collected together, to show the essential

AUTHOR'S PREFACE.

relation that exists between them ; my work, then, in this respect, is original, and the end more desirable. Among the numerous publications that treat of morality, and which are intended for the instruction of youth, we hardly meet with one which contains a methodical arrangement. This arrangement is, however, essential in order to impress on the mind of the young reader, those ideas which are of importance. Another fault which I have remarked is, that the terms which belong to morality, and those which belong to virtue, are generally confounded, and these subjects not accurately defined ; the result is, that the child distinguishes nothing. Many persons, even highly educated, make use indiscriminately of these words, without taking the trouble to remark their true meaning and without separating the actions they express. I believe I have placed a barrier, which must separate them, and cause every candid mind to understand the difference between a moral man and a virtuous man.

Persons accustomed to reflection, will alone appreciate the difficulty it has cost me, to place certain

AUTHOR'S PREFACE.

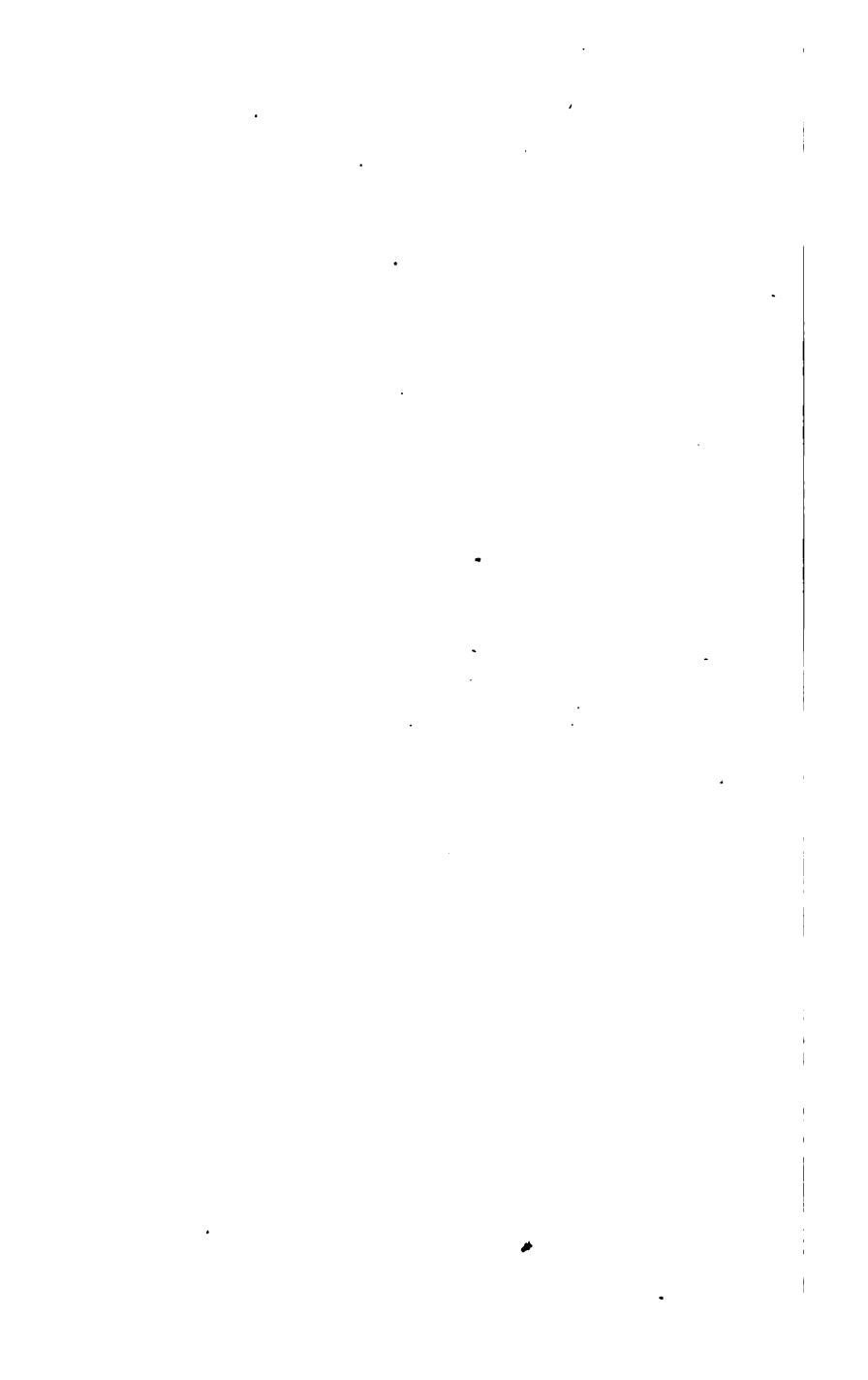
metaphysical ideas within the reach of children. I do not know if I have succeeded in this respect, but I can assert, I have used my best endeavours: What does not precisely strike the mind of a child, is generally unintelligible; and it is for this reason, that I have made use of so many comparisons, of so many suppositions, and have so frequently had recourse to examples. Neither do I fear rendering my style flat and languid, although I have sometimes been obliged to do so, in order to make myself more easily understood. It is better, in this sort of work, not to write with too much briefness and energy, but in such a manner that nothing may remain incomprehensible to the mind of a child.

We never express ourselves well if we enter *too much* into detail; but a redundancy, which wounds a delicate ear, is not altogether useless, if it serve to support the attention of the child to the principal object of his reading. I conclude by acknowledging, that I have made use, in the third part of this work, of a little book, entitled "*Civilité Puerile*." I have selected all that I have found adapted to real life, and think, in this respect, like the worthy and

AUTHOR'S PREFACE.

learned Rollin, "that it is of little importance, who publishes a useful work, provided it produces a good effect."

It now only remains for me to repeat, what I have already expressed in other works, which I have written on education. May my anxious exertions, contribute to the instruction and happiness of some portion of mankind! If at some future period, one who is now a child, shall say to me, "Whatever good dispositions I may possess, I must attribute to you," I shall then be amply repaid for the trouble I have taken.



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TREASURE FOR YOUTH.

Errata :

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ie day,
whom

was twelve years old, nearly
eleven; you are now of an age to know how
persons should conduct themselves, who desire
to live in society with credit and honour.

Oh ! my dear papa, said the son, whom we
shall call George, you know how much we love
to receive instruction, and particularly from you.
Teach us to be as good and amiable as you
are, and it will be the greatest service you can
render us.

To commence our instructions, will you, my dear papa, replied the little Ellen, explain to us the meaning of the word society.

MR. MOWBRAY.

Your question pleases me, my love ; it shows the desire you have to be informed. By the word society, taken in its general sense, is meant the union of mankind living together under the same laws.

Imagine for a moment, that these laws no longer existed in society, then mankind would be scattered over the earth like animals ; they would pass each other without speaking, without even looking ; or rather, they would only meet to annoy each other. How miserable would then the human race be ! Man, reduced to depend on himself, has only his own strength to support him ; he cannot build a house, he must be content with a cavern, or with a hollow tree for an asylum. Without industry, without emulation, having no one to spin or weave for him, he has only the skin of an animal for clothing : his nourishment depends on the chase ; he gathers fruit before it is ripe, fearing another may take it away : if hunger compel him to seize some animal, his prey

tempts another unfortunate being of his own species to endeavour to possess himself of it ; a battle ensues between them, because both are alike ignorant of justice, and have not to fear the vengeance of any law ; the strongest in this case, is the most fortunate, and man, always fearful of being the weakest, trembles even at the sight of an equal, more terrible to him than a ferocious beast. Such would mankind be, if the ties of society were broken.

GEORGE.

Are the people whom travellers call savage, reduced to such an unfortunate state?

MR. MOWBRAY.

No, this is the state of animals only : man is destined to a more noble part : his disposition leads him to seek his equal, and his necessities compel him so to do.

People described as savages are only rude and barbarous men, ignorant of the arts and comforts of civilization ; but who know the first and principal advantages of society, have laws or customs which they adopt instead, and their rights are secure, and mutually respected.

ELLEN.

I think, papa, I now comprehend what society means ; it signifies the state in which mankind is mutually united, to support each other, and to prevent the badly inclined from doing wrong with impunity.

MR. MOWBRAY.

Such is, in effect, the basis of society. Mankind thus united, have become stronger and more happy. Stimulated by want and emulation, each invents something useful, makes it his particular business, which he follows, to the advantage of society ; and receives in exchange for his labour that which is most necessary, and the produce of the hands of others.

GEORGE.

Oh ! I also understand : one is a husbandman, one a mason, another a tailor, &c. ; now the husbandman pays in corn for the house which the mason builds, for the coat which the tailor makes, &c. I have read in history of several people, only half-civilized, who carried on their commerce by exchange : it was only when they became more enlightened that the idea struck them of representing the house, the

coat, or the corn, by money, of gold, silver, or any other metal.

MR. MOWBRAY.

You perfectly understand what the moral basis of this edifice is, and you know well how we should conduct ourselves in order to become good men. This moral basis is, "Do unto others as you would wish them to do unto you." Thus the savage, finding it wrong and unjust that any one should drive him from his asylum, and take from him his prey, abstains from committing the same injustice towards his fellow-creature, in order to be respected in his own property. This is the first basis, and is the foundation of all laws. The same savage, finding that no one gave him any thing serviceable, unless he presented something equally useful, works, in order to enjoy the labour of others; he carries assistance to his fellow-creatures, to have the right of asking them in the time of his necessity: this is the second basis, and is the principle of commerce, or bartering the necessities of life, and the source of the advantages and comforts of society.

Remember well, my children, these two principles; they are the standard by which we judge of all human actions.

GEORGE.

That is to say, papa, in order to fill our duties properly, we must abstain from taking any thing not our own, give pain to no one, and render to others all the good we have received from them.

MR. MOWBRAY.

Precisely so. All morality consists, then, in *not doing evil*, and in *returning* the good we receive: this is what constitutes a *good* man. But it is not enough to commit no evil and to return the good we receive, we should know how to make generous sacrifices; that is to say, without the hope of ever being recompensed by a similar sacrifice. This is, then, the virtue, the courage, of being gratuitously useful to our fellow-creatures, and even against our own interest. Thus, if a man be ready to perish in a fire, or in a torrent; to save him, we must expose our lives, and cast ourselves in the midst of danger, though almost certain that this unfortunate being will never render us a similar service: another is in poverty, you have little, but you divide this little to assist him; you adopt an orphan, you courageously defend oppressed innocence; in

fact, you prefer the happiness of your neighbour to your own : this is what constitutes a *virtuous man*.

GEORGE.

By vigorously following these two principles of morality in all our actions, by abstaining from doing wrong, by returning the benefits we receive from others, and by making generous sacrifices whenever an opportunity occurs, (to which virtue engages us,) have we filled all the principal duties of man ?

MR. MOWBRAY.

Yes, because these principles extend to every circumstance of life, as I shall soon prove to you ; still, however, there remains some minor duties to perform.

GEORGE.

And what are these duties ?

MR. MOWBRAY.

Those of civility.

ELLEN.

Please to explain them to us, by one of those comparisons, which enable us so well to comprehend what you wish to teach us.

MR. MOWBRAY.

Suppose, my dear children, that a man fills the duties of morality and virtue with scrupulous exactness, without adding those of civility; he would then respect the rights of his fellow-creatures, honour his parents, support them, oblige his neighbour, sacrifice himself for the good of others, and render God the greatest homage of which human nature is capable: such a man deserves the respect of mankind, and will receive the favour of divine providence. Happy is he who resembles him! But why has he not a little of that politeness which renders virtue more amiable? he appears to me like a precious diamond injured by the workman. I am sorry to see him do good in an ungraceful manner, to hear persons complain that he enters a room rudely, that he seats himself in the first vacant place, that his manners are repulsive, and, in short, that he appears to pay no respect to others, although he is ready to die for them if his death would be serviceable. What remains to be done is trifling, but I strongly recommend him not to neglect it. Civility is nothing when compared to real virtue; it is certainly of little consequence, if I take my hat off, or leave it on,

whether I sit in one posture or another ; but these things are marks of respect to my equals ; they give them pleasure, which alone makes it a duty in me to be civil, and custom requires it.

The propriety I observe in my manners and actions, spares disagreeable sensations to those who are dear to me. Propriety is a *virtue* then, since it is a benefit to others. The obliging manner I use to an unfortunate being places him more at ease. Do not think, my children, that politeness ought to be exercised towards our superiors and equals only ; a good heart takes as much pleasure in making use of the same kindness of manner to those who are his inferiors ; it raises them in their own estimation, and probably ameliorates their condition. Civility renders our transactions with mankind more agreeable and more easy ; it does not hold the place of virtue, but it sometimes supports it ; at least obliges the wicked man to disguise his actions in the eyes of the public, and prevents his improper thoughts from offending our ears. This is a great point ; we must not, therefore, seek to sever the slight chain that keeps us within due bounds.

These, my dear children, are the three principal points which I shall make the subjects of our conversations.

Morality, or the necessity we are under of not doing wrong, and of returning to others the benefits they have conferred on us.

Virtue, or the courage of doing good gratuitously, and even against our own interest.

Civility, or the exterior forms of mankind in society.

FIRST PART. OF MORALITY.

SECOND CONVERSATION.

Duty towards God.

MR. MOWBRAY.

WE shall first of all converse on the moral duties of man. What do you think, my children, is the first and most important duty?

ELLEN.

Oh! papa, the first duty is, to love and respect our parents, and, when a father is as good as ours, it is the most pleasant of all duties.

MR. MOWBRAY.

And what is your opinion, George?

GEORGE.

In this case, can I think otherwise than my sister? Is it not from our parents we receive the first benefits and the first endearments?

MR. MOWBRAY.

My dear children, however agreeable your love may be to me, I ought not to hold the first place in your affections.

I am your father, but you have also another, the Father of all things living; I mean God, who not only gave life, but supports it by his daily beneficence.

It is from *him* that all things come, and to him all must return. May our hearts, which he has animated, be raised incessantly towards him! Nothing can be more ungrateful than to make use of his beneficence without acknowledging our benefactor. Ah! my children, if you wish to be perfectly happy, let gratitude be your constant theme; it is this that elevates the soul to heaven! Have these words incessantly on your lips:—Oh! my God; thou hast overwhelmed me with bounties, be thy name for ever blessed! This feeling would render the enjoyment of the benefits of our Maker more delightful, and would draw us nearer to his heavenly throne.

ELLEN.

Oh ! how true this is : when I pray earnestly, I feel always persuaded that I am a child of God.

MR. MOWBRAY.

And you then think yourself better than at other times ; do you not, my love ?

ELLEN.

At this time I feel capable of doing every thing that is good.

MR. MOWBRAY.

Happy effects of sincere piety ! Oh ! my children, never forget that it is from God you derive every thing, and that you will receive from him, in another world, either the reward or punishment of your conduct in this. Never let a day pass without offering up your prayers to the Almighty Creator of the universe. It is a great honour for us, who are, as it were, nothing, to have the privilege of raising our voices towards him who is Lord of all, this should be a new motive for gratitude. Each day that you exist, is a great mercy : when

you awake never fail to return thanks for it ; this ought to be your first thought. In the evening, let your last moments be employed in prayer to God ; you will then enjoy the sweetest tranquillity, because you have fulfilled a sacred duty. God has no need of *your* prayers, but you have need to pray to him ; and I predict, that if you pray with sincerity, and not from empty form, you will find it more easy to fulfil all the duties of humanity.

THIRD CONVERSATION.

Duty to Parents.

ELLEN.

NEXT to God, our parents assuredly have the first place. I am certain this time I cannot be deceived.

MR. MOWBRAY.

You are right, my dear Ellen.

GEORGE.

We know our duty to our parents very well, for our heart teaches that, as soon as we are capable of fulfilling it. Will you allow us to describe it to you, and be so kind as to correct us if we are in the wrong?

We must love our parents more than ourselves, for we should be ready to sacrifice all for them, if necessary. They not only gave us

•

birth, but watch over our helpless infancy, and are to us, in this life, what God is to all mankind. We should therefore respect them as our best and dearest friends ; and as they but live to promote our happiness, their orders should be sacred to us, for we ought always to think that it is not to exercise their authority that they command us, but to direct our actions to some good purpose : therefore, to *murmur* against our parents is a *fault*, to *disobey* them a *crime*.

The assiduity and zeal which they require us to pay to our studies, is not for the pleasure of tormenting us, but in order that we may become worthy members of society. Are we not obliged to learn many things in order to conduct ourselves with honour and credit in this world ? And if parents or teachers do not punish the idleness of children, will they not always remain in ignorance ? And are not the ignorant despised ? are they not obliged to have recourse to the educated for information, even on the most trifling subject ? What will become of a child, who is not rich, and who is not compelled to learn something whereby he may gain his subsistence ? Such a child has nothing to which he can look forward but misery ; will perhaps become a rogue and

vagabond, and finish his career on the scaffold.

The little glutton, who will not break himself of his evil propensity, creates indigestion which will shorten his days, and he will ultimately become a despicable epicure, who thinks of nothing but satisfying his inordinate passions.

The pettish child will become violent, and perhaps an assassin ; and he who deprives his companions of their play-things will be accustomed to thieving.

Punishments are inflicted on purpose to eradicate these natural vices, and thus, what *we* think severity in our parents, is of *lasting benefit to us* ; and by preserving us from such disgraceful passions, we become active, well-informed, and virtuous. Oh ! may we never resist the will of our beloved parents.

ELLEN.

I must embrace you, my dear brother, for having said so many good things. I have never for one instant ceased loving my parents ; yet, I own I have sometimes thought them unjust, when they punished me for selfishness or indolence. You have now undeceived me, George ; I see plainly you are older than I, for you have shown yourself much wiser.

Permit me to describe what a child should do, to fulfil her duty to her parents.

Love and respect should be the basis of a child's conduct; but if she loves her parents without ever showing it, and if she respects them without confining herself to those forms which indicate respect, she acts very wrong, for she deprives her parents of the sweet satisfaction of knowing how much she loves and respects them. Oh! my dear papa, when we come to embrace you, the kindness with which you receive our caresses, makes us imagine that we contribute to your happiness! It appears to me that a good child ought not to conceal the feelings which arise in her heart. She should make them manifest. She should inquire every morning if her parents are well, and every evening wish them a tranquil repose.

To neglect a duty so trifling, is the mark of a culpable indifference, which may perhaps give pain to an affectionate father or a tender mother. But if a father* bless his children

* Some respectable parents still retain the custom of blessing their children before they retire to bed. This custom, which I have generally seen established among the peasantry of Flanders and Holland, ought to be adopted in the houses of all respectable people: the father, who, every

every night, as you bless us, they would owe the most profound respect to him, for it is the will of God, expressed by virtuous parents.

MR. MOWBRAY.

Good, my dear children, very good ! how this makes my heart rejoice : I see that you intend my old age to be happy.

But you have only spoken of parents who love their children, and walk in the paths of

evening, calls his children to him, extends his hands on their heads, and prays, in silence, that they may be virtuous and happy ; this father no longer appears to them an ordinary being : he is, in the eyes of his family, the agent even of God himself, who has, as it were, a right even to draw down from heaven good or evil on the head of his child.

This simple action gives the most sacred authority to parents ; it inspires virtue, and becomes the safe-guard of good morals. They never bless a son without desiring to appear amiable in his eyes ; and if the child be not already possessed of the seeds of depravity, he will not receive the paternal benediction without endeavouring to prove worthy of it.

Do you not think that the remembrance of this religious moment will always afford us pleasure, cause us to love good, and make us ashamed of evil ? What a powerful means of education would this custom still be, to a judicious father ! Should he say, I cannot bless you to-day, my son, for you have been negligent of your duty ; these words, upon a heart well-disposed, would create an impression like the voice of thunder.

virtue; but there are some, unfortunately, who do not even possess the feelings of nature, whose vices and crimes degrade them to a class exposed to infamy and hatred; in such a case, how must their children act?

GEORGE.

I pity them much, especially if they feel their misfortunes: how dreadful to be unable to respect a father!

MR. MOWBRAY.

Certainly, but a child well brought up, while trembling for the faults of his parents, and pursuing a different course himself, will be careful not to despise them, as this would be a crime. If he cannot recal them to virtue, by advice, he ought to be silent; he should, above all things, endeavour, as much as possible, to conceal their errors from the eye of the public. Contempt and hatred will follow the child who reveals the disgrace of his father or mother, and unhappy is he, who, forgetting the voice of nature, accuses them before others.

Nothing on earth should prevent the respect we owe our parents. On this subject, I will relate the action of a young man, who did not

fear doing his duty, under circumstances in which thousands would have been restrained by a false sense of shame. This occurred in year 1787. The prisoners who are condemned to the house of correction in Vienna, perform the sad humiliating labour of sweeping the streets of the town. A young man approached one of them, and tenderly embraced him. A gentleman, who saw this from his window, called the young man, and inquired why he embraced a prisoner. Alas! replied the young man, bursting into tears, *this* prisoner is my *father*! How much tenderness and courage are expressed in this reply! a proud and ungrateful son would have fled from the unfortunate old man, but this good and respectable youth saw only the misfortune of his father, and forgot the disgrace of his situation.

George said, we should, if necessary, make any sacrifice for our parents; too many children, on the contrary, are ungrateful, and, rather than assist them, will sometimes leave them to languish in indigence and old age. I will now offer a contrary picture for your consideration.

A woman was left a widow with three sons; she was entirely supported by their labour, which was not sufficient for their necessities.

The sight of a mother, whom they tenderly loved, a prey to want and misery, which they could not alleviate, induced them to conceive and adopt a resolution the most extraordinary.

A short time previous, an advertisement appeared, in which a considerable reward was offered to the person who would bring the perpetrator of a certain robbery to justice.

The three brothers agreed that one of them should pass for the thief, and the other two should take him before the judge : they drew lots to see who should personate the thief, and the lot fell upon the youngest. He suffered them to bind and conduct him like a criminal. The magistrate questioned him ; he replied that he had committed the robbery, was accordingly sent to prison, and the promised sum paid to his brothers : but their hearts sunk at his misfortunes. They found means to enter his prison, and, thinking they were unseen by any one, threw themselves into his arms, and bathed him with their tears.

The magistrate, who happened to be there, perceived them in this attitude, and was surprised at so novel a sight. He desired one of his men to follow the accusers, and on no account to lose sight of them, until he could discover some means of elucidating so strange a

circumstance. The servant faithfully executed his commission, and reported having seen them enter a house, to which he drew near, and heard them relate to their mother what they had done for her : on this the poor woman uttered the most lamentable cries, and desired them to take back the money that was given them, saying she would rather perish with hunger, than save her own life at the expense of that of her son.

The magistrate could scarcely believe this : he went to the prisoner, questioned him again on the subject of the pretended robbery, and even threatened him with a cruel punishment ; but he still persisted in declaring himself guilty. Ah ! this is too much, exclaimed the judge, embracing the virtuous child, your conduct astonishes me !

Charmed with an action so heroic, he mentioned the circumstance to the emperor, who wished to see the three brothers. He overwhelmed them with kindness, gave the youngest a handsome pension, and the two eldest a smaller.

It is thus, oh divine providence ! that thou findest numberless means of rewarding virtue, and protecting innocence !

This is the true heroism of filial love. We

are seldom put to such proofs, but nature dictates to children that they should not fear suffering, if they can save the life of a parent.

We will now conclude this subject, with a different picture : it is that of a virtuous old man, and an affectionate son, and is well calculated to improve our hearts. Read it, Ellen.

One fine evening, Myrtillo went to visit a neighbouring lake, whose waters reflected the pale and beautiful light of the moon : the solemn stillness of the surrounding country, enlivened by a light so soft, and the sweet notes of the nightingale, detained him for some time plunged in the most delightful reverie. He returned at last to his bower, composed of green vine branches, situated near his solitary cot, and there saw his aged father, sleeping peacefully in the open air. The old man was lying on the grass, and his grey head reclining on one of his hands. Myrtillo stood before him with folded arms, and continued some time in this posture, his eyes constantly fixed on his father, except that he looked occasionally towards heaven, his eyes filled with tears of gratitude and love. Oh my father, said he, whom I most honour, next to the gods ! how sweetly thou sleepest ! how calm and tranquil

are thy slumbers! thou hast doubtless borne thy tottering steps from our cottage, to offer thy pious thanksgivings to the gods, and hast fallen asleep while praying. Thou hast also prayed for me, oh my father! ah! how happy I am! the gods have listened to thy orisons: for why is our cottage sheltered from danger, and shaded with trees borne down by the weight of their fruit; why are the blessings of heaven upon our flocks, and upon the productions of our fields? When satisfied with my feeble cares for thy old age, thou sheddest tears of joy, and turning thy looks towards heaven, thou givest me thy benediction with a happy and contented mind, oh! my father! with what sentiments am I then inspired! my bosom throbs, and tears rush in rivulets to my eyes. Even this day, when he quitted my arm to exhilarate himself in the beams of the sun, to contemplate the flocks sporting around him on the grass, the trees loaded with fruit, and fertility spread around, "My hairs," said he, "are grown grey in prosperity. Happy country, may you be for ever blessed! my dim sight cannot long behold thee; soon shall I leave you for a country yet more happy." Ah! my father! my best friend! must I then lose you! Oh! sad thought! alas! I can then only erect

an altar at the side of thy tomb ; and every day that I can relieve the unfortunate, will I strew thy monument with flowers. He ceased, and looked at the old man with eyes bathed in tears.

How calmly he reposes ! how he smiles in his sleep ! ah ! without doubt, said he, sighing, his virtuous actions, retraced in sleep, give his countenance an expression of benevolence. What a soft light the moon throws on his bald head and silver beard ! Oh may the cool air of evening and humid dew not injure thee ! At these words he gently kissed his forehead to awaken him, and conducted him into the cottage, to procure a more comfortable repose on the skins of moles.

FOURTH CONVERSATION.

Duty to Brothers, Sisters, and Equals.

MR. MOWBRAY.

AFTER our parents, no one is nearer to us, than our brothers and sisters ; we ought, therefore, to love them as ourselves. "They are," said a learned man, "the friends whom nature has given us."

Is it not, then, a shame, to see so many families divided by jealousy and hatred ? the union of children under the same roof, under the care of the same parents, this union, which should cement the most tender friendship, is precisely what, in hearts badly disposed, produces a contrary effect. Let us see what befalls the jealous child, who envies the caresses bestowed on his brother, even when he himself has been caressed. This miserable child, sad and vexed, passes his time in cherishing sen-

timents of hatred against those whom nature invites him to love : afflicted with the pleasure he sees *them* enjoy, he suffers *yet more*, because he cannot participate in it himself.

He grows up with these detestable sentiments, his hatred is then, the hatred of a man ; he only sees an enemy in his brother, who will deprive him of part of his father's possessions. His father dies, he scarcely waits until the tomb is closed over his remains, before he disputes with bitterness, perhaps with violence, not only his own share of fortune, but likewise that which belongs to others. As soon as he has become possessed of the property, arising from this melancholy occasion, he retires, and secludes himself from his family. He no longer remembers he has brothers, but to continue his hatred. If they are unfortunate, he rejoices ; if they succeed, his torment increases. This wretched man outrages the memory of his parents, accuses them of being unjust, and in this disposition of mind, will not be convinced that the injustice exists alone in his own heart. Such is the dreadful situation of a bad brother, which is generally occasioned by jealousy.

Having described this lamentable vice, my children, I have shown you the means of avoiding it. I will say nothing of him, who

equally outrages the feelings of nature, by a spirit of self-interest; this is a vice, which must be carefully shunned.

GEORGE.

Oh! my dear papa, such odious sentiments never enter our hearts. You need not fear, that your children will hate each other; and to accuse you of injustice, is what we could not be guilty of, without feeling the deepest remorse.

ELLEN.

It is much more amiable to love and be united to each other, that we may bless and respect the memory of our parents.

MR. MOWBRAY.

Yes, my dear, this sentiment is not only delightful, but is the foundation of many virtues: it renders humanity and benevolence familiar to us, causes us to anticipate the wishes of others, and to pay those little attentions which give the greatest charm to society. Observe this particularly, my children, that brothers and sisters are obliged to give each other assistance. We must relieve our fellow-

creatures, if it lie in our power; but in two persons equally circumstanced, if we cannot divide our assistance, we should prefer our brother to him who is not connected to us, by the ties of consanguinity.

The youngest should respect the eldest, not because he is more entitled to it, but because age gives an experience, which may perhaps be useful to him. The eldest, on his part, should be a protector; he holds the place of a father in his absence; if he dies, he takes his place; but if he abandons the childhood of his brothers, he is a miserable being, condemned by God and man.

Friendship among children belonging to the same parents, is not what we are at liberty to command or reject; it is a command of nature, it is a sacred duty, which we cannot fail in, without being guilty of sin.

GEORGE.

But if my brother reject my friendship?

MR. MOWBRAY.

Do not love him the less, and do not abandon him in the time of his distress. It is not

always in your power to please, but you should neglect no opportunity of being kind and generous ; by the word generous, I do not mean that you should oblige him in cases of exigence only, but as often as it lies in your power.

The duties we owe the rest of mankind, are similar to those we owe our brothers. Mankind is one large family : we should give the preference to our nearest relations, but we cannot dispense with these duties to any one.

Reflect well, on the weakness of man, and on the uncertainty of things in this life. We all stand in need of each other : the rich man thinks he is not under obligation to any one, because he pays for the services he receives ; and indigence and covetousness make many eager to be useful to him : but however great may be his fortune, can he positively assert, that he will always retain it ? who knows what may happen in the dispensations of providence ? in a short time, he himself may become poor, and hunger may possibly assail him : how happy will he then be, if he receive that assistance which may be the means of saving his life ! Let him, therefore, do unto others, while he is able, the good that he would

expect others to do unto him in similar circumstances.

Æsop has admirably shown, in his fable of the lion and mouse, that we ought never to despise the assistance of those, who may be our inferiors in power and fortune.

The Lion and Mouse.

A lion, faint with heat, and weary with hunting, laid down to take his repose under the spreading boughs of a thick shady oak. It happened, that while he slept, a company of scrambling mice ran over his back and waked him; upon which, starting up, he clapped his paw upon one of them, and was just going to put it to death, when the little suppliant implored his mercy in a very moving manner, begging him not to stain his noble character with the blood of so despicable and small a beast. The lion considering the matter, thought proper to do as he was desired, and released his little trembling prisoner. Not long after, traversing the forest in pursuit of his prey, he chanced to run into the toils of the hunters, from whence not being able to disengage himself, he set up a most hideous and loud roar. The mouse hearing the voice, and knowing it to be the lion's, immediately repaired to the place, and bid him

fear nothing, for that he was his friend. Then strait he fell to work, and, with his little sharp teeth, gnawing asunder the knots and fastenings of the toils, set the royal beast at liberty.

Application.

This fable gives us to understand, that there is no person in the world so little, but even the greatest may, at some time or other, stand in need of his assistance; and consequently, that it is good to use clemency, where there is any room for it, towards those who fall within our power.

A generosity of this kind is a handsome virtue, and looks very graceful whenever it is exerted, if there were nothing else in it. But as the lowest people in life may, upon occasion, have it in their power either to serve or hurt us, that makes it our duty, in point of common interest, to behave ourselves with good-nature and lenity towards all with whom we have to do. Then the gratitude of the mouse, and his readiness not only to repay, but even to exceed the obligation due to his benefactor, notwithstanding his little body, gives us an example of a great soul; which is never so much delighted as with an opportunity of showing how sensible it is of favours received.

MR. MOWBRAY.

We cannot depend on ourselves, because of our weakness : and if, on this account, nature teaches us to aid each other, we must not, therefore, grant our assistance from interested motives.

Our generosity should be noble ! we ought to do good for the love of virtue, and in obedience to God, who is Father of all, and who, in his immutable justice, weighs our good and evil actions.

Mankind resemble each other ; and he who believes himself a stranger to his fellow-creatures, and who abandons a person who implores his assistance, is highly culpable, and his own heart condemns him in the sight of heaven and earth.

FIFTH CONVERSATION.

On what we owe to our Country.

MR. MOWBRAY.

THE duty we owe each other, and the duty we owe our country, is the same moral principle.

By country, we do not mean that corner of the earth only, in which we were born, but the country we find governed by the same laws : thus an inhabitant of Durham, and an inhabitant of London, are of the same country, although one is in the north, and the other in the south of England, and that there is a distance of more than two hundred miles from one city to the other.

Now all men of the same country, are like children of the same parent ; in one sense, they are united like brothers, by reciprocal duties.

Recollect what I said of the basis of general society ; that each state in particular, is the same ; the consideration is, always, what would best promote the union of all, and the safety of each individual.

Laws are made to insure alike to all, their rights and properties ; therefore, as soon as our country protects us, we ought necessarily to be devoted to it.

Imagine, for a moment, a man who wishes to withdraw himself from the protection of his country ; he is free from common charges, pays no taxes, does not go to war, in short, performs none of the duties of a citizen : no one is, apparently, more independent than he is, but he no longer retains the moral principle of doing no evil.

Do you think he has gained much, by disengaging himself from those duties which other men fill for their country ? Let us see the result. Suppose, one day, a thief takes his money : our independent man goes to a magistrate, makes his complaint, and demands justice. I see you have been robbed, says th magistrate, but what do you wish me to do for *you*, when *you* do nothing for *others* ? What we give to our country is only advanced, to insure help for ourselves, in case of necessity.

If no one paid taxes, who would keep officers to detect thieves? could we engage magistrates to render justice, if we shake off the yoke of the laws? how shall we be sure of tranquillity, and the possession of our property? If you wish to live for yourself alone, seek a compensation equal to the society you abandon.

Every one is conscious that man is naturally depraved, and if no restraint be put upon him, how should we be able peaceably to enjoy our property? It is only rogues, who find advantage in overturning the laws; but no sooner shall they have obtained the wealth of honest men, than they would make new laws, in order to insure to themselves the quiet enjoyment of their usurpation.

Let us now return to the man, who has withdrawn himself from the protection of the laws; he returns home, and begins to reflect: he sees, that, in dispensing with his duty to others, he has dispensed with others doing any thing for him; that his house, his food, and even his life, are at the disposal of every one who wishes to deprive him of them; that he is absolutely reduced to depend on himself alone, has no longer to expect protection, and that any body may destroy him, in order to become enriched by his wealth. He then sees, that he

who wishes to withdraw himself from these duties, without renouncing the advantages of other citizens, is really a dishonest man ; who consents to receive, but refuses to give.

The example which I have presented to your imagination, ought to make you understand, in what the moral and political duties of a good citizen consist. I shall only add, that besides the dishonesty of dispensing with our duties, we do a yet greater injury to others, by allowing the burden to fall on them, which we ought necessarily to have discharged ourselves.

SIXTH CONVERSATION.

Do not injure any Person.

MR. MOWBRAY.

AFTER having described the duties we owe our parents, our equals, and our country, I must say something on the principles which proceed from the essential maxim—*Do not unto others, what you would not wish them to do unto you.* I ought to have begun by this, for you must first refrain from doing evil, before you undertake to do good : but I wished to describe our duty towards God first, and to show, that, as he presides over all, he claims the first and most grateful sentiments of our hearts ; the most necessary duties next to this, naturally present themselves in their proper order : this is why we have spoken of good, previous to forbidding evil. Before we resume our subject,

explain to us, George, what you understand by these words—*Do not unto others, what you would not wish them to do unto you.*

GEORGE.

I understand, that I am not to do any thing to others, which, if done to myself, would be injurious, or give me pain. I am sorry if any one strikes me, takes any thing which is mine, slanders or degrades me in the eyes of others : therefore, I ought not to take that which is another's, slander, or mortify any one.

MR. MOWBRAY.

The examples you have given, to elucidate your explanation, will serve to divide the subject, which at present occupies our attention. Let us begin by saying a few words, on doing no ill to the person of another.

Do not injure your Neighbour in his Person.

MR. MOWBRAY.

To do an injury to the person of another, is to strike him, to wound him, or to kill him.

There is in the act of striking another, a brutality which deprives a man of his rank and title. It is anger which induces us to be guilty of so unworthy an action : thus you perceive, my children, how necessary it is to control the violent passions, with which we are actuated ; it is above all, necessary in youth to make this effort over themselves, for when once a dangerous habit is contracted, it costs us infinite trouble to eradicate it. Anger is not only a vice, but the forerunner of the greatest crimes : when once it takes possession of a man, it transforms him into a furious animal, who is no longer master of his reason ; he strikes, he wounds, and sometimes, even, in his rage, is the cause of death. I only ask what the feelings of this unfortunate man must be, when, recovering from this delirium, he calmly considers the outrage he has committed ? how hateful he must be to himself ! It is then, that he bitterly repents not having endeavoured to overcome so terrible a propensity.

Behold him guilty of the greatest crime ! human justice is about to make an example of him, as a warning to those who have no longer any command over their temper ; he deserves the punishment of death, and ascends the scaffold, to expiate the culpable weakness

which prevented his correcting himself, when in his power. But if he escape the justice of man, he cannot escape the reproaches of his own conscience : a prey to remorse, he will continually have present to his imagination, the dead body of the unfortunate victim of his fury.

On this subject, I will relate a historical trait, to prove how dangerous it is, to allow ourselves to be led away by those impulses of rage, which deprive us of the use of our reason.

Alexander, king of Macedonia, had many noble qualities, which procured him the surname of *Great*, but his passions, which he knew not how to restrain, very much tarnished the eclat of his reputation.

I shall only speak of one of his faults, which applies to our subject. Clitus was his best friend, and well merited this title, by his sincere zeal, but above all, for having saved his life in battle. Alexander behaved to him like a true friend : but the fury of a moment, made him forget his own generosity, and the fidelity of Clitus.

At a festival given in honour of Philip, father of Alexander, he dared to place himself above his father ! this vanity, which would only have

been ridiculous if it had not arisen in the heart of a son, displeased Clitus, and he had the imprudence to show it; I say imprudence, for to what purpose is it to correct men at a moment when they would only resent it? wisdom guides our zeal, if we wait for a favourable opportunity.

Alexander, already inflamed by wine, would not hear the least word that wounded his pride: he rose furiously, threatened Clitus; and, no longer in possession of his reason, at some words which again escaped the lips of the too severe courtier, ran to him, and plunged his sword in his bosom. This cruel action petrified all the spectators with horror: the blood of Clitus reminded him it was that of his most sincere friend, which he had shed. Then, animated by a different fury, it was against himself that he wished to turn his guilty arm, and it was with difficulty he was prevented from destroying himself. He threw himself on the body of Clitus, embraced him fervently, called on his name, as if he could hear him, accused himself of ferocity, and, stained with the blood of his friend, he rolled himself in the dust, refusing to listen to the consolations of his courtiers.

Thus, by one single act of fury, the greatest

king of his time, rendered himself the most miserable, and left a stain upon his memory, which all his future glory could never efface.

Observe also, my dear children, that it was in the midst of a repast, that Alexander committed this crime ; he had already taken more wine than a reasonable man would have allowed himself : perhaps if he had been cool, he would have pardoned Clitus ; several acts of his moderation incline us to this opinion. Judge then, how much he had to fear, by giving himself up to his passions. How dangerous is wine to those who are naturally passionate ! it has other disadvantages, besides the excess to which it carries us ; it inclines men to many vices, and ends by destroying their health.

It is even thought that Alexander, of whom we have spoken, died of excessive drinking, at the age of thirty : many historians are of this opinion, although others pretend that he was poisoned. This is a striking example of the effects of anger. I do not speak to you, my children, of crimes committed by premeditated vengeance, or by the desire of possessing the wealth of others. The man who strikes, or causes death, in a moment of passion, has, at least, the excuse that violent anger deprived him of reason ; but the wretch who reflects

on the crime which is to avenge him, is a perfect monster.

He who murders his victim, in order to rob him, is a villain detested by all mankind, and generally perishes on the scaffold. Let us turn our thoughts from such atrocities: your hearts are still too innocent to imagine such horrors. Always remember, my children, your fellow-creature is the work of God, as well as yourself, and that you are not permitted to raise your hand against him. Above all, never exert your strength against one weaker than yourself, for this is a cowardice which deserves the most profound contempt.

GEORGE.

Papa, allow me to make an observation. If any one attacks, strikes me, or endeavours to take away my life, have I not then a right to strike, or even to kill him.

MR. MOWBRAY.

In this case, it is a just defence which arms you, and the blows you give, ought not to be considered a crime. Yet if it be possible to defend yourself with less violence, do so: it is a great act of generosity not to return evil for

evil : above all, however lawful it may be to defend yourself, endeavour to avoid giving mortal blows : it is a dreadful reflection, to think that you have been the death of a fellow-creature ; but if there be no other means of saving your life, you must *resolve* to do so ; you are even *obliged* to do it, for the law of nature teaches us to watch over our own preservation ; and if it be more just, that the *rogue* should *fall*, it is also more *useful* to *society*, that the *honest man* should be *saved*.

Do not injure your Neighbour's Property.

MR. MOWBRAY.

We are not permitted to injure our neighbour, either in his person or property, simply for this reason, that we do not wish him to injure us. I shall not lose time, by endeavouring to prove that we must not rob another of his money ; the very name of thief must inspire you with horror : but I have often remarked, that many people do not scruple to take trifles, and think themselves in no way culpable. It is of no consequence whether we take little or much,

we are thieves in reality; for be assured, that he who takes a little thing, would take a greater, if he did not think it would bring him into trouble. An honest man will not take any thing belonging to another; not because he fears punishment, but because he knows it to be reprehensible. You might, my dear children, have perhaps fallen into the error of those who are not very scrupulous on this point; would probably have taken the play-things of your little companions without leave, and never have considered yourselves thieves. You are so however, if you take what does not belong to you; nor can you be innocent under any circumstance, since you know that it vexes your little friends. Do you not weep, do you not complain, when they take any thing belonging to *you*? It is a common practice for children to take fruit from gardens and orchards, without any scruple of conscience; besides being guilty of robbery, they have to reproach themselves with greediness, which is the principal motive of this paltry action. Sometimes they take fruit from *poor* persons; and the little miscreants deprive those unfortunate persons of what would be a solace and comfort to them in their distress. This is not all; it is these petty thefts, which they think of so little

consequence, that insensibly accustom them to steal ; and they lose that delicacy of sentiment, which should accompany them in all their actions. These thefts render them, if not already dishonest, at least so little to be trusted, that they only wait an opportunity of stealing without incurring any risk. Take care, therefore, not to take that which does not belong to you ; and respect the property of others, for it is sacred. Do not think, in taking it, that no one will know it ; you are aware of it yourself, and *must*, therefore, be criminal, even in your own eyes : God also knows it, for nothing can be concealed from him, and he is the judge of our most secret actions. So far from robbing any one, be rather ready to sacrifice your own property, than suffer that of another to be subject to any injustice. If you find yourself so situated, that your own property, or that of your neighbour, would be lost by your decision, do not hesitate to suffer the loss yourself, with courage. On this subject, I will relate an incident, which will please all good men. A farmer, who lived in the island of Corsica, at a time when his country was afflicted by war, was awoke very early one morning by some soldiers, who ordered him to show them a field where they could get forage. The farmer desired

them to follow him ; he took them through several pieces of wheat, and other different corn, and at last stopped at a field of barley. Why did you conduct us so far, said the commander of the detachment, when we could have found what we wanted so much nearer ? The fields you have seen, answered the Corsican, do not belong to me, and I had no right to show them to you ; this is mine, take what you want.

I need not describe the beauty of this trait of probity. This honest Corsican might have shown the first field in the neighbourhood, without a crime ; but to point out his own, was a virtue truly sublime.

ELLEN.

Before we leave this subject, my dear papa, will you inform us, if a purse or any thing valuable be found, and we can by no means tell who has lost it, does it in justice belong to the finder ?

MR. MOWBRAY.

No, my dear, for we have done nothing to gain this money or valuable, and he who has lost it, has not renounced his right. In this, as in similar instances, we must judge for

others, as we would for ourselves : if we experienced such a loss, it would much afflict us, because we should suffer privations; and we are delighted if any one restores us what we have lost. When we find any thing, we ought, therefore, to inquire if any one claims it; and we should even make known, as much as possible, what we *have* found, giving a certain description, in order that the owner may know where to claim it: the only reserve which ought to be made, is, that we should not exactly describe what we have found, fearing some dishonest person may claim it, instead of the real owner. I will, agreeably to my custom, relate a circumstance, which will better make you understand how a man of probity and delicacy would act in such a situation.

In 1728, Teing-Tey, a merchant, of the province of Shinsee, in China, went to Mount-sing to buy cotton; he had a purse containing 170 ounces of silver, which he lost on the road, near the mountain Song-Kia. The next morning, a poor labourer, named Chi-yeou, went to dig near this mountain, and found the purse; he remained all day at work, expecting some one to claim it, but no one appeared. In the evening, he returned home, and showed the

treasure to his wife. *Oh!* said she, *we must not keep this money; it does not belong to us: I would much rather live in poverty, than have the property of another; to-morrow endeavour to discover who lost this purse, and do not fail to restore it.*

Teing-Tey, had notice affixed at the gates and cross streets of the town, of the loss he had sustained, and begged whoever had found the money to restore it, and they should receive half.

The labourer, on being informed of this, went to the magistrate of the district, and told him that he had found the purse; and asked him to send the merchant to his house, that he might be certain, by the answers he should give, to the questions proposed, if the purse were really his. The merchant arrived, Chiyeou is convinced that the purse belongs to him, and restores it. The half is offered him, conformably to the notice, but he refuses it. The merchant took 85 ounces of silver, and would have left the remainder, but he still refuses. The owner took another method to show his gratitude; he put 107 ounces on one side, and 63 on the other. He said that he had borrowed 107 ounces, but the 63 ounces belonged to himself, and entreated the labourer

to accept them. *No, said Chi-yeou, I have no more right to the second, than to the first ; take all, since it belongs to you.*

This action was universally admired. The governor of the town, informed the viceroy of the province, who immediately sent 50 ounces of silver to the labourer, and gave him a picture, (in China, they suspend these pictures on the doors of their houses) on which was written four characters, signifying, husband and wife, distinguished by generosity and disinterestedness. Copies of this noble action, were published and distributed all over the province.

The governor, Mong-Teing, ordered a monument to be elevated near the labourer's house, as a remembrance of this beautiful trait of honesty and generosity. The emperor, delighted with the account, which he read in the viceroy's memorial, took an opportunity to address a moral discourse to his people, in which he exhorted them, in pathetic terms, to practise virtue. With regard to the labourer Chi-yeou, said the prince, I will make him a mandarin of the seventh order ; he will then have the privilege of wearing a coat and bonnet. Moreover, I will give him 100 ounces of silver, to show the esteem I have for his integrity, and to excite others to imitate his example. My

dear children, let the conduct of this generous Chinese, serve as an example ; and the recompense he received show, that, in every country, virtue pleases all men.

ELLEN.

But, my dear papa, would he have done wrong, if he had accepted the recompense offered by the merchant ?

MR. MOWBRAY.

No, my dear, the money presented to him would have been lawfully acquired, and he would not have been the less honest, since he was anxious to return the sum, when he knew to whom it belonged : a rogue would have thrown away the purse and kept the money. The labourer was therefore an honest man ; but in refusing to be rewarded, he showed himself generous also. To pick up a purse which we see in the road, is not much trouble, and does not deserve 85 ounces of silver, therefore, to return it to the owner, is a thing so just and natural, that we ought not to receive any thing for it.

ELLEN.

This generosity is admirable without doubt,

and I admire the emperor of China, for not leaving it unrewarded.

GEORGE.

Let us suppose the case altered; that the Chinese labourer had found the purse, and had never been able to discover to whom it belonged, what ought he to have done?

MR. MOWBRAY.

Generous as *he* was, I suppose he would have distributed it to those who were more indigent than himself. It is what should be done, in such a case, by all persons who are above want: he who is poor, may apply it to his own necessities, for it is just to relieve himself first from misery, when he can do it in a manner that is not reprehensible. Yet he who, although of easy circumstances, keeps for himself a sum which he has found, after making every inquiry to discover the owner, ought not to be regarded as dishonest; he may at most be hard-hearted or avaricious, and unmindful of the wants of others; his conduct cannot be approved of by good men; but we have no right to accuse him of a crime. I shall relate to you another story on this subject.

Perrin was born of poor parents, in a village

near Vitré, in Britany. Having lost his father and mother, before he knew their names, he owed his subsistence to public charity; and his education never extended farther than learning to read and write.

At the age of fifteen, he served in a little farm, and was intrusted with the care of the sheep.

Lucy, a young girl who lived in the same village, acted in the same capacity for her father. She frequently saw Perrin, when she conducted her sheep to the pasture, who rendered her all the services he was able. The habit of seeing each other in their occupation, their goodness of heart, and obliging attentions, produced a mutual attachment. Perrin informed Lucy of his intention to ask her in marriage of her father, to which she gave her consent, but declined being present at the time.

Being obliged to go to town the next morning, she begged Perrin to make use of this opportunity, and come in the evening to let her know in what manner his proposal had been received by her father. The young man went to Lucy's father, at the appointed time, declared frankly that he loved his daughter, and wished to marry her. You love my daughter, in-

interrupted the old man hastily ! what are you thinking of Perrin ? what will you do ? have you clothes to give her ? a house to receive her ? and food to support her ? you know you possess nothing ; Lucy is not rich enough to support you both. Perrin replied thus, I have hands, and am strong ; no one who loves, ever wanted work, and what can I *not do*, to support Lucy ? I earn a hundred crowns a year, and have saved twenty, this will defray the expense of our wedding ; I will continue my labours, my savings will accumulate, and I then shall be able to take a little farm : the richest inhabitants of the village have begun like myself ; why should I not succeed as well as others ? Very well, you are young, and can wait yet ; become rich, and my daughter is yours ; but till this happens, do not let me hear you speak of it.

Perrin could obtain no other reply ; he ran to seek Lucy ; soon met her, but was very melancholy ; she read in his countenance the news he came to announce to her. 'My father has then refused you ? Ah ! Lucy, how unfortunate I am, to be born poor ! but I have not lost all hope, my situation may change ; your lover has spared nothing to procure wealth, shall I do less to become your husband ? we

shall one day be united, preserve your heart for *me* alone, remember you have given it to me.

In speaking thus, they still continued walking towards Vitré: night was advancing, and being eager to return, they walked very fast. Perrin stumbled and fell; he rose, and felt with his hands to discover what had occasioned his fall, and found it to be a heavy bag; he picked it up, and, curious to know the contents, went into a field, where he saw the remains of a fire, the labourers had made during the day, by the light of which, he opened the bag, and found it full of gold. What do I see, said Perrin? I have become rich! oh Lucy, I shall possess you! heaven, favourable to our desires, has sent me what will satisfy your father, and make us happy. This idea overwhelmed them with joy; they eagerly contemplated the treasure, and after looking tenderly at each other, continued their journey home, intending to show it to the old man immediately. They were near his house when Perrin stopped, and said to Lucy, we can only expect our happiness from this gold, but is it ours? it certainly belongs to some traveller: the fair at Vitré is just over, and a merchant, returning home, has very likely lost it; while we are

landlord, lived frugally on the surplus, and were rendered happy. Two years having elapsed, and the gold unclaimed, the clergyman thought it needless to wait longer, and took it to the young couple whom he had united. My children, said he to them, enjoy the beneficence of providence, but do not abuse it; if I keep these twelve thousand francs, they become unserviceable; make use of them. Should you by chance discover the owner, you ought certainly to return the money; but in the mean time employ it, so that by changing its nature, you do not diminish its value.

Perrin followed this advice, and offered to buy the farm he rented, which happened to be for sale, and valued at rather more than twelve thousand francs; but by paying ready money, they hoped to have it at this price: the money, which he only regarded as a deposit, could not be better placed, and if the owner was discovered, he would have no reason to complain.

The clergyman approved of the plan; the purchase was soon made, the farmer became proprietor, and very much improved his land; his fields were now better cultivated, they became more fertile, and he enjoyed those easy circumstances, which he was ambitious to procure for Lucy. Two children successively

blessed their union ; they took delight in seeing each other's resemblance in the tender pledges of their love. When Perrin returned from the fields he usually found his wife coming to meet him, accompanied by the children ; he embraced them both, then clasped his wife fondly in his arms, and returned again to his children, to overwhelm them with caresses : one wiped the perspiration from his forehead, the other endeavoured to support the mattock which he carried. Perrin smiled at these feeble efforts to relieve him, caressed them again, and returned thanks to heaven, for having given him such a tender wife, and children who imitated her virtues.

Some years after, the old clergyman died ; Perrin and Lucy wept for him, and reflected with gratitude on the services they had received from him. This event made them think on their own peculiar circumstances : we shall also die, said they ; our farm will go to our children, and it is not ours ; if he to whom it belongs should return, he will always be deprived of it, and we shall carry the property of others to the grave. They could not support this idea ; their delicacy made them write a declaration, which they deposited in the hands of the new curate, and to which they obtained

the signatures of the most wealthy inhabitants of the village. They judged this precaution necessary, in order to oblige their children to make restitution if called upon, and which completely tranquillized their scruples of conscience. They had been settled nearly ten years, when Perrin, returning to dine with his wife, after a day of unusual fatigue, saw two gentlemen pass in a carriage on the high road, which overturned a few paces from him. He ran immediately to their assistance, offered his plough horses to take the luggage, and begged the travellers to come to his house, as they fortunately escaped unhurt. This place is singularly unlucky to me, said one of them, for I cannot pass it without experiencing some misfortune. It was here, about twelve years since, that I met with a considerable loss in returning from the fair at Vitré, a loss of no less a sum, than twelve thousand francs, in gold.

What! said Perrin, who was listening attentively, did you neglect to advertise it? It was impossible; I was returning to L'Orient, where I was to embark for the Indies: time pressed, the vessel was ready to sail, and would not wait for me. My stay would not admit of making inquiry, and if my departure had been

delayed, it would have been more inimical to my interest, than the loss which I had sustained.

This conversation surprised Perrin, who more eagerly pressed the stranger, to accept the asylum he offered, as his house was nearer than any other in the village. They yielded to his intreaties ; he walked first to show the way, and soon met his wife, who, according to custom, came to meet him ; he told her to prepare dinner speedily for his guests. In waiting for the repast, he offered them some refreshments, entered into conversation on the loss which one of them had sustained, and had no longer any doubt but that he ought to restore the property.

He went to the new curate, informed him of the discovery, and invited him to partake of the dinner prepared for his guests. The curate accompanied him, and could not help admiring the joy of the good farmer, at what might prove his ruin.

They dined : the travellers knew not how to be sufficiently grateful to Perrin for their reception ; admired his little family, his good heart, his frankness, and the activity and candid manner of Lucy.

Perrin, after the repast, showed them his house, his garden, his sheep-fold, and his cattle,

and had a long conversation with them, relative to his land and produce. All is yours, said he to the traveller, the gold you lost fell into my hands; finding it was not reclaimed, I bought this farm, with the design of restoring it one day to the owner: it is yours; if I died before I found you, the curate has a document which constitutes you the proprietor.

The stranger, in great surprise, read the document over and over again, which was presented to him; looked at Perrin, Lucy, and their children. Where am I? said he, at last! and what do I hear? what honesty! what virtue! what nobleness! Have you any other property besides this farm, added he? No, but but if you do not sell it, you will want a farmer, and I hope you will give me the preference.

Your probity merits another recompense; it is twelve years since I lost the sum you found, God has prospered my affairs, and the restitution of it to-day would not make me richer.

You deserve this little fortune; providence has given it to you, and I will not deprive you of it; keep it; I give you the whole, and will never reclaim it, as few men would have acted as you have done. He tore the writing which he held in his hands. So noble an action

ought not, said he, to be unknown : there is no necessity for a new deed, to insure my resigning the property to you and to your children ; I will, however, make another, to perpetuate the remembrance of your sentiments and your honesty.

Perrin and Lucy fell at the feet of the stranger, who raised them up and embraced them. An attorney was sent for, who made out the deed ; a deed which diffused the greatest happiness. Perrin shed tears of affection and joy : my children, said he, kiss the hand of your benefactor ; Lucy, the property is ours, and we can now enjoy it, without pain and without remorse.

The two examples I have related, are sufficient to teach you how to act if you find any thing under either circumstance. Let us now proceed to another manner of doing wrong to others, which we must equally avoid, with the greatest care.

Do not injure the Character of your neighbour.

MR. MOWBRAY.

Many persons, have the greatest horror, at taking any thing from another, but make not

the slightest scruple, of repeating all the ill they know of him, and even that of which they are uncertain ; and do not reflect, that *slander* is much worse than *robbery*, and that calumny is nearly as bad as homicide. Before we proceed farther, tell me, George, what is the difference between slander and calumny.

GEORGE.

Slander, is repeating the ill we know of any one, to those who may be ignorant of it, with some bad intention ; and is generally the occupation of the uncharitable. *Calumny*, is yet more criminal ; it is the invention of something wrong against a person, and afterwards reporting it of him, as if he were really culpable, with the intention of degrading him in public estimation ; it is then, indeed, a crime.

MR. MOWBRAY.

I will now show you the danger of slander and calumny, by relating the history of the unfortunate Thompson.

Thompson was a poor man, who gained his livelihood, in the occupation of commission agent : to fill this situation, it is necessary to possess intelligence, prudence, and discretion.

Thompson had all these qualities, and was fully occupied in the part of the town where he lived. This was a source of much happiness to him, for he had a family, and his greatest satisfaction was, to procure every thing necessary for their comfort.

His days would have passed on in peace, if it had not been for a jealous neighbour, an agent, like himself, who wished to increase his practice. This bad neighbour, whose name was Slater, having in vain attempted, several means to deprive Thompson, of the confidence reposed in him, thought of repeating, the little fault he knew of him. Thompson was rather fond of wine, and a few glasses, were sufficient to render his head confused ; this defect, however, did not cause him to neglect the duties of his occupation ; he never said a word more than was necessary, and never entered a tavern until all his commissions were executed. The envious man knew this very well ; but without endeavouring to excuse him, contented himself by saying, to those who were fond of listening to the prejudice of others, that Thompson was fond of drinking ; and to an agent this is very dangerous : besides the injury it does him, he may report what ought to be kept secret ; this is a failing which may do him a great deal of

harm. By continually repeating these words, many persons became of the same opinion. They often remarked that Thompson had, from time to time, taken more than was reasonable, and was therefore mistrusted and less employed. The envious man gained by it, and, by continuing the same conduct, he reduced the business of his poor neighbour, till he had nothing to do.

Thompson, in despair, at having lost the confidence of those, by whom he gained a livelihood, resolved to correct this defect, and had the courage to persevere. This effort of his was unknown, and the envious man refrained from telling it. At length this unfortunate man, seeing his family reduced to the last state of misery, removed to another part of the town, and succeeded a little better; but the report which Slater had raised followed him.

This is an example of slander, which in any rank of society will produce the same evil consequences. We will now continue the history of poor Thompson.

This poor man had the misfortune to be employed in a house where something was stolen, and, as no stranger had been there, Thompson was suspected of dishonesty; but

proofs were wanting. Slater, hearing this, said I was right, Thompson's failing would one day bring him into trouble! when a person frequents a tavern, he must have money, and if it cannot be earned, it can be stolen. His wicked representations, soon changed a simple suspicion, into a certainty; and, according to custom, spread the evil report every where, that Thompson had taken something of great value: the assurance with which he mentioned this, easily caused the calumny to be believed; and it was soon reported over the town, that Thompson was a thief. The person who had lost the property, immediately thought his suspicions verified, as Thompson's reputation was very bad: in consequence of this, they arrested the unfortunate man, and as he could not justify himself, he remained a long time in prison; and if the property lost had not been found, it would have been still worse for him. His innocence was discovered, and he was given a small sum, as a compensation; but during his imprisonment, his family had contracted debts, after paying which, he found himself no better off than before. He again offered himself to execute commissions, but no one would employ him. Men are, unfortunately, more inclined to judge unjustly, than uprightly; and the

slightest appearance, is often sufficient to make us suspect another. Every body remembered the imprisonment of Thompson, and the reports concerning him, which created so unfavourable an impression, that it was never afterwards effaced. The unfortunate man saw himself reduced to the deepest misery, his children were obliged to beg, and were still more despised. See, said they, the consequences of dishonesty; this man wished to do an injury to others, and misfortune has come upon himself.

At last poor Thompson, having no resource, and seeing himself overwhelmed by the weight of an unjust humiliation, resigned himself to despair, fell ill, and died, forsaken by all the world; as if he had in reality been guilty, of the vices which were ascribed to him.

Such are the dreadful consequences of *slander* and *calumny*!

ELLEN.

Oh! what a melancholy picture.

MR. MOWBRAY.

True: we can never speak ill of any one, without doing a great injury.

Take care then, my children, what escapes

your lips; never acquire the dangerous propensity of repeating, the defects you know of others. You have also faults; therefore you should allow others the indulgence, you need yourself. Be assured, that good people, even while listening to scandalizers, despise and fear them, above every one else; being persuaded, that no sooner do they leave them, than they are scandalized in the same manner to another. As to calumniators, they are abhorred; and when convicted in a court of justice, are punished by the most severe penalties.

ELLEN.

If, by chance, I know that a person has injured another, ought I to tell him of it?

MR. MOWBRAY.

Yes, because that which is contrary to the laws of society, should not be placed in that class of faults, for which we must have some indulgence: silence itself, in such a case, would be a very serious error; and if it be a crime, by concealing it you become even an accomplice.

ELLEN.

Allow me to ask one more question. If a person confide in me, and inquire the character

of some one with whom I am acquainted, intending to employ him, should I say all that I know ?

MR. MOWBRAY.

Yes, both good and evil. I will endeavour to show you the necessity of doing so, by a supposition.

One of your friends wishes to place some money, in the house of a person, whom I shall call Jackson, because he believes him to be a man of honour ; but before he does this, he comes to you, and asks your opinion of him, as you have known him a long time : he even tells you that he intends confiding a large sum to his care. You know, that although Jackson is well spoken of, he is not punctual in his payments, plays high, and that his fortune is not what it appears to be ; you are very certain that your friend will lose his money, but as you tremble to utter slander, you dare not say what you think, for fear of injuring Jackson.

Do you think that this is delicacy on your part ? It is timidity, it is culpable weakness. Your friend, who has only heard you speak well of Jackson, places his money with him, and loses it. He will then accuse you of injustice, will dislike you, and you can say

nothing in-justification. We ought never to speak at random of the vices of others; but when by doing so, it would prevent an honest man from becoming a victim, it is then our duty to reveal them.

I must now tell you, that instead of amusing ourselves by aspersing others, we should, on the contrary, accustom ourselves to mutual forbearance; this induces me to say a few words on reciprocal indulgence.

We ought mutually to bear each other's faults.

MR. MOWBRAY.

We are all imperfect, and it is for this reason, that we should have forbearance towards each other. Why should we expect our own faults to be borne with, if we cannot support those of others? He who requires all persons to accommodate themselves to his own manner of thinking and feeling, however reasonable he may be in other respects, must be the most insupportable of men: no union would exist in society, if there were not a kind of mutual forbearance. Endure what may be disagreeable, and cannot be altered, in silence; it is

better for others, and likewise for yourself. Those who are always ready to blame what does not please them in others, are disliked. They are generally proud spirits, who esteem no one but themselves; and after placing the degree of their own perfection very high, always put themselves in comparison with others, and conclude by considering themselves in every way superior. I beg you particularly to avoid so odious a habit.

ELLEN.

If I can, however, by timely advice, correct the faults of another?

MR. MOWBRAY.

You ought then to give this advice: but as this sort of cure is very rare, the remedy must be carefully administered: that is to say, we must not give it indiscreetly, for it would then be badly received. If you feel interested in the welfare of any one, whom you think wise enough to correct himself, take him aside, speak to him with mildness, spare his self-love, and say, such a habit may be of serious injury to you, therefore endeavour to correct it: if it be mentioned in any unkind manner, we may possibly fail in our end.

If any person reprove us with sharpness, or with too much levity, our feelings are hurt; we imagine it is done under the influence of envy, and the admonition is useless.

We must, above all, support the infirmities of others: this is not a simple toleration, it is a duty of humanity. It is really a cruelty to shun those who are afflicted with any complaint; it is adding a moral pain, perhaps still more insupportable, than their physical calamity. On the contrary, bear their infirmities with mildness and patience, as it may in some measure alleviate their sufferings.

Another vice in bad hearts, is to make the misfortunes of others, a subject of merriment. If any one falls, they burst out laughing; and I have seen some smile at a death, of which they have been informed. Senseless beings! not content with being deficient in the amiable qualities of the heart, they seem to take delight in *showing* us, how little they *esteem* them. It is an *affront* they offer to themselves; for we are soon taught to despise them. Others, if they see a person deformed, blind, or lame, are eager to torment, or to turn them into ridicule. Miserable creatures: if providence had ordained such a misfortune for you, would you have been satisfied to be so treated? Certainly

not: let us therefore pity the misfortunes of others. Laugh at vice, if you will; laugh even at what is ridiculous; but an infirmity is not a vice: it is an affliction for him, on whom it falls, and you wish to render him still more unfortunate. Ah! my children, never degrade yourselves, by such subjects of raillery; never alter the sweet susceptibility of your hearts. Go to those who suffer, and console them if they are in affliction. Ill-timed jests may for a moment excite laughter, but they never procure esteem. Act in the manner I have desired you, and you will experience the delightful pleasure, of being satisfied with having done your duty.

Do not humble any one.

MR. MOWBRAY.—CONTINUING.

The same principle of morality and humanity ought to prevent us from humbling any one.

To do so, is wicked and inhuman: for to laugh at the misfortunes of others, proceeds sometimes from gaiety of spirits, whilst pride, which causes us to mortify them, necessarily springs from a bad heart. If it be sometimes

excusable to humble another, it is, when puffed up with pride, another endeavours to mortify us : it is then a just and natural defence.

But nothing can be more cowardly or cruel, than to endeavour to humble those who are already cast down by distress : it is an attack made on *him* from whom we have nothing to fear, and causing him to *feel* his unfortunate situation more severely.

Let me then intreat you, my dear children, to avoid this inhuman fault. Remember that we are all brethren, and that he who wishes to lower his brother, violates the laws of nature, and transgresses the will of God. Be kind to every body ; exalt the poor, by your affability, in their *own* eyes ; endeavour to inspire them with a better opinion of themselves, or prevent them from feeling degraded. If fortune favour you, remember that civil words, will in some measure, soothe those who are unfortunate, and they will know how to appreciate your kindness, because they are accustomed to the contempt of others ; they will even think it generosity on your part, and feel well-disposed towards you : thus a simple moral rule, well observed, will procure you many friends.

In the society of your equals, be also careful of their self-love : if you have not a heart

good enough to follow this precept as a duty, let me request you to follow it for your own interest.

Every time you wound the feelings of others, think how you would like them to act so towards you.

The following is an example of very rare occurrence.

A young man, who had a very bad voice, for this reason generally excused himself when called upon to sing. Another, who wished to mortify him, begged him, in a party, to sing a verse: he very politely excused himself at first, while the other, with malignity, boasted of his having a beautiful voice and fine execution. Several in the company also joined in entreaty, thinking it was from modesty alone he refused; he was at last obliged to confess he did not know how to sing, and acquitted himself with the worst grace possible.

This excited the laughter of some of the company, in which the young man who wished to render the other ridiculous, most heartily joined; but his pleasure was not of long duration. One morning, the gentleman whom he had ridiculed, burning with revenge, entered his house, drew a loaded pistol from his pocket, and said, Sir, you made me sing; now take

your turn and dance, or I will blow your brains out.

Such a salutation, very much astonished the young man ; but as he saw by the tone which accompanied it, that he spoke seriously, he preferred dancing to being shot. This trifling adventure soon transpired, loaded him with ridicule, and for some time prevented his appearance abroad. Thus, by his endeavour to render another ridiculous, he provoked the vengeance which followed him. Adopt this, then, as a certain rule, that if you wish to live on good terms with all mankind, never wound the feelings of any one, and endeavour to support the failings of others.

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him food, or when you caress him ; he trembles if you make him suffer : consult your own heart, and see what sensations you most delight in having caused him to experience. Thus, then, if to *do no harm to animals*, is not a moral duty, it is at least a duty of humanity. Besides, what good does it do you, to hurt a poor animal, that depends entirely on your good nature ? nothing but the remembrance of having imitated an executioner. Think, that he who, in childhood, takes pleasure in tormenting animals, and hearing the cries of pain, insensibly accustoms himself to cruelty, and will at last exercise it towards mankind. Of this the Spartans were so convinced, that one of their children, who took delight in putting out the eyes of birds, was, by order of the magistrates, punished with death, because they thought they saw in him a dangerous being, who would hate and destroy his fellow-creatures. It is perfectly impossible, to be amused with the sufferings of a living animal, without being naturally cruel. I will now relate an anecdote, which I am sure will very much affect you.

“ In going from Morges to Iverdun, to spend a few days, I accosted a man on the road, whose clothes, as well as I could discern by break of day, bespoke so much the signs of

misery, that many turned their eyes away from him, fearful of being tempted to do a good action; or despised him, because they knew not, that merit often lies concealed under tattered garments.

"The figure of this man, and a sheep that followed him, very much prepossessed me in his favour. Do you not come from Morges, my friend? Yes, sir, I was a butcher of that town. What made you leave it? Alas! sir, it was this sheep! This raised my curiosity; I begged him to tell me his history, which he did in the following manner.

"I was born of poor parents, who obliged me, contrary to my inclination, to follow the trade of a butcher; but there being a family of six children, who dared not disobey their father, I would not be the first to do so. So long as my father lived, I diligently did my duty, and should have always done so, if my master had not required too much of me. In the flock that I kept, I became attached to one particular sheep, which fondled me in every possible way in return. At this part of his narration, he patted the sheep, and said, *this* is it. The affectionate animal raised its head gratefully towards his master, and licked his hands, with an air which seemed to say, *It is*

I. It followed me every where, held to me the place of relations and friends, and I often gave it half my bread, when I could have eaten it myself: the poor creature was so gentle, that you could not have helped doing so yourself. It was soon necessary to conduct my sheep to the slaughter-house, but I could never take it there. In spite of all my entreaties, my master wished to oblige me to cut the throat of my sheep. In vain I attempted to obey him; when I advanced with the knife, the poor animal looked at me with such an imploring air! it appeared to reprove me! licked my hands, the tears came into its eyes, and the knife fell from my hand."

"At last I said to my master, that I would rather have my own throat cut, than kill the poor creature: these words irritated him, and he treated me like a poor miserable beggar. Perhaps I was wrong in what I said, but I did it from attachment to the poor animal. My master dismissed me, but I had saved some money, which enabled me to buy my sheep. I am very poor, added he, caressing him, but I do not reproach myself."

ELLEN.

Oh! what a delightful story! it should be related to all cruel men, who kill poor animals.

MR. MOWBRAY.

Moderate this excessive sensibility, my dear. We must refrain from hunting animals ; but when they are required for our necessities, it is not cruel to kill them, because nature has ordered it. If we are required to kill an ox, a sheep, or any other creature, for our nourishment, we can dispense with their suffering unnecessary pain. We have now, a law in England, which forbids our striking horses without a cause, or loading them with burthens beyond their strength. God has given us a pre-eminence over all animals that inhabit the earth, and our subsistence necessarily depends on a multitude of creatures ; but he has endowed us with sensibility, which prevents our using this right in the same manner tigers would. He who suppresses this sensibility, who despises the voice of nature, which animates his heart, and desires him to be humane, when even necessity forces him to inhumanity, acts contrary to the will of the Almighty Creator. He cannot, therefore, be entirely innocent ; and since his conscience condemns him, he must be really culpable.

End of the First Part.

SECOND PART. OF VIRTUE.

EIGHTH CONVERSATION.

MR. MOWBRAY.

LET us now, my dear children, examine what *virtue* is, and what man ought to do in order to acquire the honourable title of *virtuous*.

You remember the definition that I have given you of virtue? Repeat it, George.

GEORGE.

You told us, my dear father, that virtue consisted in doing good, for the sole pleasure of doing so; without being influenced by gratitude, or the hope of a similar return: you added, that the word virtue, which signifies strength, and courage, causes us alone to understand, that we must have the fortitude to do good, even against our own interest.

MR. MOWBRAY.

I perceive, my son, that you benefit by my instruction. Now tell me, Ellen, which is the most worthy, to follow the precepts of virtue, or to keep those of morality?

ELLEN.

The reply appears to me, contained even in the definition you have given us of virtue.

In following the precepts of morality, we only acquit ourselves of a debt, on which we have made no advance; but by virtue, we give generously: and it is much better to do good, for good alone, rather than for any other motive less disinterested.

MR. MOWBRAY.

Thus, then, my children, you would be tempted to believe that virtue is better for the happiness of the world, than simply morality?

ELLEN.

For my part, I do not hesitate to say so.

MR. MOWBRAY.

And if I should show you, that morality is more useful, what would you say?

ELLEN.

Oh ! you would destroy the finest sentiments with which you have inspired me.

MR. MOWBRAY.

Console yourselves, my dear children ; I will not destroy the good feelings that arise in your heart, I will only rectify your ideas.

Morality is the basis of every good thing done in this world : to-day I give you my care, my life, my affection : I have received the same benefits from my respectable parents, and you will render them also to your children. I shall have discharged a sacred duty, which will be required of you in your turn. You will abstain from doing evil, in order that nobody should do you an injury ; you give, because you stand in need of receiving : these are the laws of the world, and what, think you, would become of mankind, if these laws were despised ? all order would be overturned, my children. Let every man, on the contrary, respect these laws, with the most scrupulous fidelity, and the earth will be a real sojourn of innocence, where we shall mutually assist each other in our necessities. Such are the benefits of morality. Virtue is only what remains ; it adds to the glory of

man, and to the happiness of humanity : morality alone is *necessary* for him.

Take care, my children, and do not think that I wish you to recal your opinions, or to dispense with your doing good, when you have it in your power. Ah ! do not fear to do too much ; we so often do less than our duty, that if we make generous efforts to perform more, we shall then but feebly acquit ourselves.

Let us see, my children, what are the principal virtues of man.

I will place at the head of all, our devotedness to our fellow-creatures. It is this generous sentiment which leads us to forget ourselves for others, and from which flows all the good we do.

I will in the second place, speak to you of a virtue, which fills the heart of him who practises it, with still more courage than is necessary to devote ourselves to the happiness of others : it is *rendering good for evil*.

In short, we will terminate this part, by an insight into *personal virtues* ; that is to say, which only have relation to ourselves.

Of devotedness to our fellow-creatures.

MR. MOWBRAY.

As it will be better to bring within your

comprehension, what I intend to propose, than to perform this task for you myself, explain to us, George, what we are to understand by devoting ourselves to our fellow-creatures.

GEORGE.

We are to understand, that a man truly virtuous, must always be ready to sacrifice himself, for those of his fellow-creatures, who stand in need of his assistance.

MR. MOWBRAY.

But in these generous sacrifices, is there any order to be observed? Must we devote ourselves to a person unknown, in preference to a friend, or relation?

GEORGE.

Oh! no: it is natural that we should assist our relations before strangers.

MR. MOWBRAY.

Let us make use of some method in our argument. First, let us admit, for a principle, that we ought to devote ourselves to all our fellow-creatures; but in circumstances equally pressing, we are indebted, above all, first to our

family, afterwards to our country, and lastly to all the world.

GEORGE.

I understand very well. If I have only a single morsel of bread, and hear that you are in the greatest want, it is certain, that if I have virtue enough to prefer the life of another to mine, it is to you, my dear father, that I should take my last food, and not to the stranger who experiences the same misfortune.

MR. MOWBRAY.

It is likewise in this manner, that a father would reason with regard to his children.

ELLEN.

Oh ! my dear father, what you tell me, recalls to mind, an admirable trait on the part of a father towards his family. It is a long time ago since I have read it, but I have never forgotten it. You will see, George, to what lengths a good father will sacrifice himself for his children.

A poor man, named James, who gained his livelihood by working very hard, had his wife and four children to maintain. This was a great burthen, but so long as he could undergo

this expense, he did not complain ; it was not fatigue that disheartened him, but the misery of his dear family. This James gained so little, so very little, that sometimes he refused what was necessary for his own sustenance, that he might give it to his children : but he alone suffered, and this brave man was endowed with a courage which placed him above pain.

In the mean time, in spite of all his care, his attention to business, and his determination to combat his melancholy fate, James saw himself overwhelmed with the most frightful misery. His wife, and children, experienced the most cruel of all wants, that of hunger ; and in great anguish asked for bread, to alleviate their pains, but James could only weep with them. At last, surmounting the shame that a man of spirit feels, to be obliged to implore assistance from passengers and strangers, who perhaps would despise him, this unfortunate man went out of his house, with a timid voice, and a face inundated with tears, to demand something to alleviate his misery. His voice was unheard ; his tears were not remarked. If, by chance, some one gave him any thing, it was so small a relief, that his wife and children were, in a little time, in the same state as before.

The unfortunate man, in despair, ran wandering in the streets, where he met one of his comrades, very nearly as indigent as himself. The latter, struck with the grief in which he saw James, demanded the reason of it. I am lost, replied the poor man ; my wife and children have not eaten since yesterday, at noon—I know not what I shall do—I must die. My friend, replied the other, penetrated with compassion for his situation, here are two pence, it is all that I can give you ; but if you wish to gain money, I will soon teach you a method. I will do any thing, replied James, with vivacity, except what is contrary to honour. Very well ! continued his comrade, go then to such a place, and to such a person's ; she is learning to bleed, and will give you some money if you undergo the operation. James flew to the person indicated, is bled in one arm, and paid. He undergoes the same thing in another place ; returns, and is bled in his other arm. This worthy man, so much to be pitied, transported with joy, buys bread, returns home precipitantly, and divides it between his wife and children. They see him change colour ; he sits down, exhausted, and the blood runs from his arm. My friend ! my father ! what is the matter, said they ? You have been

been bled. My dear wife ! my dear children ! said he to them, with a profound sigh, in holding them closely embraced, it was,—it was, to give you bread.

You may judge, my brother, what must be the sentiments of his family, on hearing this extraordinary self-devotion. This tender father was certainly beloved, as he deserved to be.

MR. MOWBRAY.

This trait is as beautiful as you said, my daughter: it will suffice as an example, of what virtue will lead us to do for our family. Let us now see, in what *devotion to our country consists*. Speak George.

GEORGE.

In consists in preferring the interest of our country, to our own, and giving up our lives, if necessary, for her welfare.

MR. MOWBRAY.

Good : thus a prince, or a magistrate, who, far from occupying his mind with projects of ambition, sacrifices his time, his fortune, and even his health, for the good of mankind in general, is a man truly virtuous.

The private citizen, who takes upon himself

some public establishment, such as a road, an hospital, &c. also performs an act of devotion to his country.

In short, he who gives the most, and for whom we generally feel the least good will, is the military man, who exposes himself to death, to maintain the laws of his country, and to preserve its inhabitants from foreign slavery.

GEORGE.

To give my sister an idea of the devotion of a military man to his country, I will relate the death of the young Assas.

Assas was captain of a regiment of Auvergne, during the war in 1770, finding himself at night on the confines of a forest, he penetrated into it alone, for fear of surprize. Hardly had he advanced some paces, than he found himself surrounded by a troop of the enemy, who placed their bayonets before his breast, threatening to kill him if he uttered a single word. This silence, by favouring the ambuscade of the enemy, would have destroyed a great number of the French. Assas did not hesitate to forfeit his life, for the preservation of his regiment, he soon cried, with all his strength, Auvergne! fire! it is the enemy! At these words, he is struck by several blows, and falls

a victim to his heroic devotion. Such is military virtue.

MR. MOWBRAY.

This death is worthy of an immortal reputation among us ; and God, who alone sees the bottom of our hearts, and who leaves no good action without recompense, has, without doubt, crowned, in the sojourn of the just, a trait, which is less an act of bravery than of humanity.

I will not present to you, in succession, the different kinds of virtue, with which a man may do honour to himself, with regard to his fellow-creatures. Your heart will always tell you when you do well, and every time you feel a praise-worthy impulse, do not fear to yield to its influence. Let us now examine, what are personal virtues.

Of personal Virtues.

MR. MOWBRAY.

By this term, I wish you to understand, my dear children, the efforts that a generous heart makes, to suppress, as much as possible, the pernicious desires which continually arise in it.

At first sight, it appears that our passions and vices only injure ourselves; but in making us depraved, it renders us still more fatal to those who surround us. The glutton and drunkard destroy their health, and ruin their families : the indolent man causes those whom he ought to support by his labour, to suffer doubly by his negligence, and the misery which follows it. We have seen in Alexander the great, a terrible instance of the effect of anger, under the influence of wine. All our passions become dangerous, when not suppressed at the commencement. It is to this end, that we should principally apply our courage. Consequently, as soon as you perceive some vicious inclination, suppress it without hesitation ; granting no indulgence to our first desires, which, while they flatter us, often end in our ruin.

There is a personal virtue, which is more advantageous to us than any other, and which we ought carefully to cultivate, because it supports us in our dignity : it is patience to endure wrongs, and to support inevitable misfortunes. He who, at the first misfortune, laments and deplores his fate, is a coward, who has not reflected that in this world, we are continually exposed to suffer, and that these

complaints only degrade, without curing him : he who falls into misfortune, who does not know how to undergo his fate with resignation, is nearly capable of committing an unworthy action, to change his situation. Courage to suffer, ennobles our misfortune, and diminishes the troubles which accompany it. I will relate to you some traits in the history of a man, who, in the deepest degree of misfortune, possessed a soul, which placed him even above pain itself.

Epictetus was deformed, and weak in body ; and to add to his misfortune, the slave of an unprincipled and wicked man, who treated him with less pity than *we* should an animal, that we support for our caprice or necessities. He had much reason to complain, but of what service would this have been ? “ I am,” said he, “ in the place where Providence wished me ; to complain, is to offend.”

If a person consoled himself, because he saw another undergo the same misfortune, he regarded it as the mark of a corrupt heart. “ What ? ” said he, “ if you are condemned to lose your head, is it necessary that all mankind should be condemned to the same punishment ? ” He supported his extreme poverty, as he did his other misfortunes. “ We are wrong,” said

he, "when we accuse poverty of rendering us unfortunate; it is our ambition and insatiable desires, which make us really miserable. If we were masters of the whole world, its possessions could not deliver us from our fears and griefs: reason alone has this power."

The following is a striking instance, that his conduct was in unison with such elevated principles. One day, his master, in one of those caprices to which hard-hearted men are subject, gave him a violent blow on the arm. Epictetus coolly informed him, that he would break it. The barbarian redoubled his blows, in such a manner, that he really broke the bone: the wise man then said to him, without emotion, "Have I not told you, that you would break it?"

In relating such examples, I do not wish you to imitate them literally. There is a strength of mind, which is only the lot of some highly privileged souls; a desire to exact it indifferently from all men, would almost amount to cruelty: my aim is, to teach you to resist evil and misfortune, with sufficient strength, to prevent your being led away by mean and unworthy complaints, much less by reprehensible actions. We will now speak of a virtue, which surpasses all others, and renders them

still more beautiful ; this is modesty : I mean that modesty which makes us do good, not for the sake of ostentation, but for the sake of good itself. He who obliges any one, merely for the sake of parade, is a proud person, without delicacy, who adds humiliation to the benefit. The good we do, when influenced by virtue, and which alone possesses real merit, is done in silence. I will, my dear children, give you an illustrious example, which I strongly recommend you to imitate. He to whom we are indebted for it, is one of the most celebrated French philosophers, Montesquieu, author of an immortal work, called, *The Spirit of Laws*.

When this great man was at Marseilles, walking on the water side, a young man, named Robert, was waiting for some one to engage his boat. Montesquieu stepped into it, but the moment after, he prepared to go out, notwithstanding the presence of Robert, whom he did not suppose the master. He said, that as the owner of the boat was not here, he should go into another. Sir, said the young man, this is mine, do you wish to leave the port? No sir ; there is only an hour more of day-light, and I wished but to take a few turns round the basin, to enjoy the fresh air and the beauty of the evening. But you have not the appearance,

nor the look of a sailor. I am not really so; replied the young man; it is only to gain money that I do so, on holidays and Sundays. What! avaricious at your age, said Montesquieu? that renders your youth unamiable, and diminishes the interest that your pleasing countenance inspires. Ah! sir, if you knew why I so strongly desire to gain money, you would not add to my grief, by believing me to be so despicable a character. I may wrong you; replied Mortesquieu, for you have not explained yourself. Let us take our excursion, and I shall be glad to hear your history. My misfortune, said the young man, rowing his boat, is to know that my father is in irons, without being able to release him. He was a broker of this city, and had procured, by his savings and those of my mother, who carried on the business of a milliner, a share in a vessel, loading for Smyrna. He wished to superintend the exchange of his cargo, and to make choice of another himself. The vessel was unhappily taken by a corsair, and conducted to Tunis, where my unfortunate father is a slave, with the rest of the ship's company. Two thousand crowns are necessary for his ransom, but as his resources were nearly exhausted by his venture, we are very far from having this sum; however,

my mother and sisters work day and night ; I do the same at my master's, who is a jeweller, and which trade I follow ; and endeavour to profit, as you see, by holidays and Sundays. We have reduced our expenses in every thing, but what is absolutely necessary for our support ; one single little room being our only lodging. At first, I thought I would take the place of my father, and deliver him, by taking his irons myself : the project was ready to be executed, when my mother, who was informed of it, I know not how, assured me the plan was as impracticable as it was chimerical, and forbid the Levant captain's taking me on board. Do you ever hear from your father, replied Montesquieu ? who is his master at Tunis ? what treatment does he experience there ? His master superintends the gardens of the Bey ; they treat him with humanity, and the work they give him is not above his strength ; but we cannot console and relieve him, he is far from us, from a cherished wife and three children, whom he loves with equal tenderness. What is his name at Tunis ? has he changed it ? No, he is called Robert, as he was at Marseilles. Robert, at the Inspector of the Bey's gardens ? Yes, sir. Your misfortune afflicts me ; but after hearing your sentiments I dare presage

better prospects, and I wish it very sincerely. After enjoying the fresh air, I wish to reflect; therefore do not take it amiss, my friend, if I am silent. When it was dark, Robert was ordered to land. Montesquieu went out of the boat, putting into Robert's hand a purse, and, without leaving him time to thank him, went away with precipitation.

The purse contained eight double Louis in gold, and ten crowns in silver. We cannot help entertaining the highest opinion of the man who was capable of such generosity; but all Roberts endeavours to rejoin him and return thanks were fruitless.

Six weeks had now elapsed since this transaction, during which time this honest family were continuing their labours with unremitting perseverance, to complete the sum they stood in need of for the ransom of the father. They were taking a frugal dinner, composed of bread and dry almonds, when, to their great surprise, they saw Robert the father enter the room, very neatly clothed. We can better judge, than describe the astonishment, transports, and joy, of his wife and children. The good man flew into their arms, and exhausted himself with thanks for the fifty Louis that were given him when he embarked; when his passage and

board were paid for in advance; and also the clothes with which he was equipped. He did not know how he should sufficiently acknowledge, so much zeal and love. A new surprise struck the family motionless: they regarded each other with mute astonishment. At length the mother broke silence: she imagined that it was her son who had done all; that from the commencement of his slavery he wished to take his place, and that it was with great difficulty he was prevented doing so. Two thousand crowns were necessary for your ransom; we had saved rather more than half, of which the best part was the fruit of his labour; he must have found friends who have assisted him.

The father became suddenly thoughtful and silent; afterwards addressing himself to his son, Unfortunate young man! what have you done! how can I owe my deliverance to you without grief and regret! how can it have remained a secret from thy mother, without being bought at the expense of virtue? at your age, son of a slave, of an unfortunate man, you could not procure the resources that were necessary. I tremble, when I think that paternal love has rendered you culpable. Speak the truth, and let us all die if you have ceased to be honest. Tranquillize the agitation of

your mind, my dear father, your son is not unworthy of the title, nor can he express his happiness to prove, how dear you are to him. It is not to *me*, you owe your liberty. I *know* our benefactor. Do you not remember, mother, the unknown gentleman who gave me the purse? he asked me several questions: it is he who is our benefactor; I will spend my life in seeking him; I will find him, and he shall enjoy the sight of his overwhelming kindness and generosity. He then related his first interview with the stranger, and their conversation, and finally succeeded in allaying all the fears of his father.

Robert having returned to his family, found friends and assistance; his success surpassed his expectation. About the end of two years he obtained a competency; his children, whom he had established, partook of his happiness; and it would have been without alloy, if the continual researches of the son to discover their benefactor had been successful. At last he met him, one Sunday, walking alone on the Quay. Ah! my benefactor! It was all he could pronounce, in throwing himself at his feet, where he fell, without any sign of life. Montesquieu hastened to assist him, and asked him the cause of his state. What! sir, can

you be ignorant of it? have you forgotten the unfortunate Robert and his family, whom you have restored to life and happiness, in giving them back their father? You mistake, my friend, said the virtuous Montesquieu, who absolutely wished to remain unknown, I am a stranger to Marseilles, and have only been here two days.

All that may be; but do you not remember that you were here about two years and a half ago? Do you not recollect your excursion in the port; the interest you took in my misfortunes; the questions you asked me, to obtain the necessary information to become our benefactor? Oh! deliverer of my father, can you forget that you have been the saviour of a whole family, whose greatest wish is that of seeing you? Do not refuse our earnest entreaties; come and witness the happiness you have caused. I have already told you, my friend, you are mistaken. No sir, I am not deceived, your features are too deeply engraven on my heart; do come, I beg of you. At the same time he took him by the arm, and attempted to lead him on. A crowd assembled round them, when Montesquieu, in order to disengage himself entirely, raised his voice to a more serious and firm tone: Sir, said he, this

scène begins to be fatiguing. Some resemblance occasions your error, recover your recollection, go to your family, and take that rest of which you appear so much to stand in need. What cruelty, cried the young man ! benefactor of my family, why do you wish to alter, by your resistance, the happiness we owe you ? Must I in vain remain at your feet ? will you be so inflexible as to refuse the tribute of gratitude that we have so long been indebted to you ? and you who are here present, you whom the trouble and disorder of mind in which you see me, must affect, join me in my entreaties, that the preserver of my family may come and contemplate the effects of his generosity.

At these words, Montesquieu appeared violently agitated, but recalling his strength of mind, to resist the seductive and delicious enjoyment which presented itself, he escaped like an arrow in the midst of the crowd, and instantly disappeared.

The author of so admirable an action, would have been still unknown, if, after his death, there had not been discovered a cheque, for 7500 livres, sent to a banker at Cadiz. The heirs having written to the banker, to know how this sum was appropriated, received word that it was sent to redeem a man from slavery,

at Tunis, named Robert, of Marseilles. The enigma was solved, and the virtuous man, although in his tomb, had on earth, those praises, which our gratitude must readily accord, to those who do good. I say *our* gratitude, for, although we were not the persons obliged, we should know, how to appreciate the laudable actions of mankind ; and it should ever be a motive with us, when some benefit has been done in the world : our indifference, in this respect, would be a sure sign, that we do not much love virtue. I hope and trust, my dear children, that what I have just related, will create a lively impression on your minds. It will teach you, how a good person, may oblige his neighbour. May the description of Robert and his family, prove instructive ; for the young man was an example, worthy of imitation ; and by his character, you should endeavour to model your own.

Return good for evil.

MR. MOWBRAY.

This is the most delightful, the most noble, and the most difficult of virtues. I offer it for your consideration, as the last. If you have

the courage to do good to him who has done you ill, all virtues will be easy. At first, it appears nearly impossible, to feel any inclination to oblige those, who have endeavoured to injure us ; but try to do so, constrain yourself to this point, and soon you will rejoice for having done so ; you will then know the value of the victory you have gained over yourself ; you will esteem yourself more, and you will be entitled so to do.

This is not all ; you will have gained the most noble revenge over your enemy, and the only one allowable : you will, at the same time, have banished hatred from your heart, and you will then feel superior to your enemy, whom you no longer dislike. If his own heart be not depraved, he cannot avoid doing you justice, and even entertaining the favourable sentiments towards you he once felt. If he does not become reconciled, he will appear contemptible, and you will be a gainer, by the comparison the world will make between you. In order that you may better comprehend, how noble the generosity which returns good for evil is, I will relate an apologue, in which this virtue is distinguished from probity and humanity.

“ A father of a family, loaded with wealth and advanced in years, wished to regulate his

affairs, and divide his property, the fruit of his industry, between his three sons. After having made three equal divisions, he assigned to each his portion. I have, said he, a diamond of great value, and intend it for him who best deserves it, by having done some noble and generous action ; and I give you three months to enable you to obtain it."

"The three sons soon separated, and returned at the time prescribed : they presented themselves to their father, and the eldest spoke thus :—

"During my absence, a stranger was so circumstanced as to be obliged to confide all his fortune to my care ; he had not my security in writing, nor was he able to produce any evidence to prove the deposit, but I faithfully returned it to him ; was not this fidelity laudable ? You did, my son, what you ought to have done, and you deserve to have died with shame, if you had been capable of acting otherwise, for probity is a duty : your action was only that of justice, not of generosity."

"The second pleaded his cause nearly in these words :—I found myself, during my journey, on the borders of a lake ; a child, who approached it imprudently, fell in, and was nearly drowned ; I drew him out, and saved

his life. The inhabitants of the village, which borders on the lake, can attest the fact. Very well, replied the father, but there is nothing noble in this action ; it is only one of humanity."

"At last the third brother spoke : — My father, said he, I found my mortal enemy, who lost himself during the night, asleep, on the verge of a precipice ; on his awaking, the least movement could not fail to hurl him to destruction ; his life was in my power : I took care to awaken him with proper caution, and extricated him from the fatal spot."

"Ah ! my son, cried the good father, with transport, tenderly embracing him, it is you, without doubt, to whom the ring is due !"

End of the Second Part.

THIRD PART. OF CIVILITY.

NINTH CONVERSATION.

MR. MOWBRAY.

WE are now going to examine, how we should conduct ourselves, among our fellow-creatures, when we have done all that morality and virtue require of us. Let us first consider, what we are to understand by the word civility.

The word civility is derived from another word, which signifies town, city; thus in primitive signification, civility means the manner in which the inhabitants of a city live among each other. Civility, in reality, comprehends all the rules by which we should conduct ourselves in society. It is well named civility, for, in rendering the commercial intercourse of mankind, among each other, more easy and

agreeable, it very much contributes to civilization. In short, a society where no one is restrained, where no one has any regard for each other, would offer very little comfort, and soon reduce mankind to a state little better than savages. The slight restraint that we reciprocally impose on each other, is not a simple agreement, a useless etiquette, as some persons who do not reflect are led to believe; it is a branch of the grand principle of nature—*Do unto others as you wish them to do unto you*; and in doing so, if I am pleased that another treats me respectfully, should I not treat him the same? If I refrain from that which would give offence to the person with whom I associate, is it not that he may act in like manner towards me? Such is the basis of civility towards mankind. We have already shown, that we are full of moral and physical imperfections; it is then our duty to conceal a part from the eyes of others, and to support those that others will, or cannot conceal: this is the aim of society, and therefore, on this account, it becomes a duty.

GEORGE.

What is the difference of politeness and civility?

MR. MOWBRAY.

We often confound these two terms ; but custom, which gives to words their true acceptance, thus separates them : by civility, we are to understand the respect we bear to each other ; by politeness, the simple attentions that custom authorizes, and which in themselves, contain nothing useful ; thus, to make an obliging offer, to abstain from any thing which would wound another, is civility ; but to pay a compliment, or to offer your arm to one who can walk very well alone, is only politeness. The former proceeds from morality, the latter from self-love.

GEORGE.

In this case, I may dispense with being polite.

MR. MOWBRAY.

One moment, my son, and I will make you distinguish what is useful from that which belongs to custom only, in order that you may give more to one, than to the other ; but if I wished you to live, as to what relates to custom, agreeably to strict reason only, I should render you a great disservice ; which I will

make more plain to you, by the following supposition.

Imagine a man, who, in his intercourse with the world, wishes to make for himself particular rules of conduct, according to the simple laws of common sense; he might be a perfectly civil man, you might have nothing to expect from him but what is obliging, yet he would appear ridiculous; not because he is so in reality, but because he is different from every one else. If we have a tight garment, he wishes to have a full one, because it is more convenient; he drinks no one's health, does not turn his head aside if he cough, enters first into a room, takes a chair without ceremony if he be fatigued, keeps his hat on before you, asks how you do without bowing, uses civility and every thing obliging, but sets aside ceremony, which is the exterior sign of it. No one will think that he has acted very wrong, but every body will regard him as an original; and men who only judge of the politeness of others by the bows they receive, will think him a coarse, rude man. It is therefore, more reasonable, to conform to established customs; the more so, as a contrary course of conduct, would wound the feelings of many. A simple omission of politeness, would give more pain to some,

than the neglect of an engagement; it may also be imagined an insult: it is a littleness of mind to do so, and we must be sorry for it, but since such trifling attentions afford pleasure to others, why should we refuse them? Besides, we only honour people according to their manner of seeing; wishing to do so in any other way, would shock them, and produce an opposite effect. There can be no doubt of this; therefore, my son, in every circumstance of life, we must indicate our benevolence to our fellow-creatures, and be polite, agreeably to the times and customs of the country in which you live.

ELLEN.

In recommending us to be polite, why did you add, *agreeably to the times and customs of the country in which you live?*

MR. MOWBRAY.

Because the sentiment which leads us to be polite among each other, is always the same; but the manner by which politeness is expressed, changes with time, and differs in one country from another.

For example, among us, to offer a person to drink out of the same glass, would be deemed

unpolite, and in fact, it is a want of cleanliness : in some provinces of Holland, on the contrary, it is a civility that the master of the house confers on his guests, in presenting them to drink out of the glass which he has just emptied. He who refuses to conform to this custom, would, in this case, fail in evincing a proper respect to the person, who had no other intention than that of doing him honour. It is, therefore, to the intention we must look, without attending to the manner by which it is done.

In America, when the natives of the country wish to show one of their guests that they place him among the number of his friends, they present the calumet to him, which is a large kind of pipe, after having first smoked in it themselves. Without doubt, a delicate European would dislike to put this pipe into his mouth, which has already passed the lips of a number of savages.

But why should we, for the sake of a little repugnance, afflict an honest man, who says, in his own manner, I am your friend. It would be a great rudeness, and a want of benevolence. If we could excuse ourselves, without offending, we should certainly have a right to do so ; but if not, we must pass it over,

for politeness is not a ceremony to please *ourselves*, but to please others. Do not, however, think that I wish to make you slaves to politeness; on the contrary, I recommend you, very strongly, never to imitate those persons who incessantly overwhelm every one with trifling ceremonies; who fatigue you with their attentions, and oblige you every minute to bow to them, or to say, I thank you. These persons have little minds, and think they give themselves consequence, but only end in making themselves ridiculous.

Be amiable and benevolent, and you will easily discover how far you should be polite. What I now tell you, is more for the future, when time shall place you among men, than for the present; now, you are, in some respects, dependent on every body, and should anticipate the wishes of others by your attention: they owe you nothing at your age, and you owe every thing to others. At thirty years old you will think differently to what you do at present; therefore, be careful to distinguish in my instructions, what is intended for the present, and what for the future.

TENTH CONVERSATION.

MR. MOWBRAY.

THAT we may not omit any duties which civility requires, let us consider the employment of a whole day, and begin by rising in the morning.

On early rising.

MR. MOWBRAY.

I beg you will accustom yourself to early rising, all your life time. This habit has many great advantages : in the first place, it is necessary for our health ; those who lie long in bed, experience a certain heaviness in the head, and a more pressing inclination to sleep longer ; besides, rising early, gives us more time for our occupations. One hour more employed in a day, makes a great deal of time at the end of a single year ; it is snatched as it were from

death. Yes, my children, snatched from death; think that sleep is a kind of annihilation, and the time that we can deprive ourselves of it, is a time really acquired. You will understand this better by one of those suppositions which afford you so much pleasure.

Let us suppose that Peter and Paul both died at the age of sixty. Peter has, however, found means to live a much longer time than Paul, and this is the method he pursued: Paul never rose till nine in the morning; Peter, on the contrary, was up every day at five. These two men went to bed every night at ten, therefore, Peter's day was seventeen hours long, and Paul's was only thirteen; this made a difference of four hours in a day. Four hours in a day make, at the end of a year, fourteen hundred and sixty hours, which is a hundred and twelve days, at the rate of thirteen hours each, which was the length of the day Paul enjoyed. You clearly perceive, my children, this is nearly the third of a year more for Peter. But let us continue, and you will be surprised at the time Paul lost. At the end of sixty years, Peter had, by his diligence, gained six thousand seven hundred and twenty days, which make eighteen years and eight months.

Observe, that these eighteen years and eight

months, are taken from the time that Paul was increasing in years. I do not, in this calculation, comprehend the time which nature requires us to allot to sleep. Reflect, and endeavour to appreciate the value of time, and I am certain you will never have the courage to lose much of a life so very short. This does not relate to the duties of civility, but it is always for your good to hear, what may be useful, whenever an opportunity occurs.

In order to shake off the remains of a sleep likely to be troublesome, get up immediately. If any one should be in your bed-chamber, be careful that you are clothed with propriety: this I particularly address to you, my dear Ellen, and strongly recommend you to use this precaution. Modesty requires us to be strict on this point, in both sexes, but yet more, with regard to ladies: this virtue is, in itself, the preserver of many others. Even if alone, be modest, and respect yourself in your own presence, never forgetting that the eye of God is constantly upon you.

*On the manner of dressing ourselves with propriety
and neatness.*

MR. MOWBRAY.

Do this in such a manner, that when you dress yourself, the nicest decency may always be observed, remembering you are forbidden to offend the eye of others. If your fortune does not allow you to have fine clothes, you may, at least, arrange them in the most modest and neat manner; you may also keep yourself clean; water is to be had every where, therefore no one has any excuse to remain uncleanly.

I do not wish that a love of neatness should continually engage you at the toilet; this is commonly the occupation of weak minds, or of people whose intentions are dishonourable. Clothe yourself according to the situation you hold in life; and above all, avoid making yourself particular by any whimsical fashion, or by one which is not followed. In this respect, a person of good sense, adopts the most general and received custom. It is, above all, to you I speak, my son; let neatness, ease, taste, and even elegance, be conspicuous in your attire, but go no further. Nothing can be more contemptible, than to see a man who makes dress, his principal thought and occupation, present

himself in a circle of friends, with all the appurtenances of a *petit maitre*. "A young man who delights to dress himself effeminately, like a woman, is unworthy of wisdom and glory. Glory is only due to a mind that knows how to suffer reverses with fortitude, and that can trample pleasures under foot."

With regard to you, my dear Ellen, it is undoubtedly pardonable, that you should think more of your toilet than your brother; it is the prerogative of your sex to please, but unfortunately many ladies exceed this permission. Endeavour, my dear child, to understand your own interests better: they who only think of their clothes, who make the fashion of the day an important object, are women rarely to be esteemed, but of light and frivolous minds, whose friendship is unworthy of your cultivation.

As their desire to please is unbounded, it is impossible their hearts can be innocent; consequently, we are not unjust if we judge them with severity. Conduct yourself with more prudence; bestow on your clothing but the necessary time, and fear appearing only occupied by endeavouring to excite attention, either by your shape or figure. In the choice of attire, choose that which is of the most beau-

tiful simplicity; by this, persons will judge of your taste and understanding. A female who follows a ridiculous fashion is a simpleton, who knows neither what belongs to beauty nor reason. In short, what can we expect from a lady who does not fear appearing ridiculous? I will not speak of those who outrage modesty; they show openly how much they despise themselves, and how very little they value the respect of others.

ELEVENTH CONVERSATION.

MR. MOWBRAY.

A CHILD who is well brought up is no sooner dressed, than, on his knees, he offers his thanksgiving to God, for his kind preservation; then, as I have before told you, he inquires how his parents and other friends have passed the night: this last duty, is not merely an act of politeness; it is, in a feeling heart, the desire to know if persons who are dear to him always enjoy good health.

Of Respect due to Aged Persons.

The respect you owe to your parents, leads me to speak to you, of what is due to old age.

When you meet with an aged person, endeavour to speak to him, not with the familiarity that you would use to an equal, but with

respect : remember it is a homage you ought to render the aged.

Beware of imitating those persons whose hearts are bad enough to mock those, whose age alone, renders them respectable.

Above all, when you meet with old persons, give them the most honourable place. I will relate to you a historical trait on this subject, that I think will give you pleasure.

Sparta was a small republic, where virtue alone was honoured. Athens was, on the contrary, a republic where they often gloried in the worst of vices. One day a festival was given in the latter town ; an old man arrived too late at the theatre ; all the places were taken, and he looked in vain, for a long time, without finding a place to sit down. The young Athenians, instead of offering him the smallest space, only laughed at his embarrassment. The Spartan ambassadors, who had a distinguished place at this assembly, perceiving what passed, called the poor old man, and inconvenienced themselves, by placing him in the midst of them. Was not this action honourable to the Spartans, and disgraceful to the Athenians ? I am very sure, my dear children, you would rather act like the former, than like the latter. When an old man speaks

to you, hear him in silence ; not only because his age entitles him to the right of being listened to, but because his years have given him an experience which cannot fail in being useful. A child who has a regard for an aged man is generally thought well of ; and we are almost certain that he will be an excellent character, and a civil and obliging man to those who have any intercourse with him.

Of Docility and Condescension.

MR. MOWBRAY.

I scarcely need tell you, that you must be docile to your parents, for you must indeed be bad, if you refuse to obey the authors of your being ; they who make you the continual subject of their thoughts, and whose cares and pains are all directed to the promotion of your happiness. To refuse to obey our parents, is committing two great faults ; the first is an outrage to nature, the second prejudicial to our welfare. We owe every thing to our father and mother, therefore ought to have no will but theirs ; and, as they never desire us to do any thing to our disadvantage, we cannot act contrary to their wishes without doing wrong.

If I was speaking to other children, instead of to you, I should say, Obey your parents with alacrity, do every thing with joy and a good grace; it is giving a greater value to your obedience. Nothing is more disagreeable, than to see children never do a thing without murmuring. They are insupportable beings, who absolutely appear to be afraid of giving satisfaction, and therefore never deserve to receive any thing.

Since it is a duty to obey, why do they not, at least, show that they are actuated by a proper motive? We cannot help loving those children, whose cheerful countenances announce good temper; but we must always contemplate those little miserable beings with pain, who appear to rebel against those around them; whose sad and pouting looks, inform us that we must be very careful in our intercourse with them.

The advantages of docility, are very striking, for the docile child is always beloved, and this must be a great source of comfort; he follows the advice of his parents, obeys his master, is easily instructed, seldom punished, and, by his attention, becomes clever. How much more agreeable it must be, to find himself better informed, and more esteemed, than ignorant

persons, who have generally been idle and obstinate in their childhood.

The docile child prepares himself future happiness, by being obedient to his parents, his master, and his superiors ; and by doing his duty, according to circumstances, to those persons for whom he cares very little. We can never do exactly as we like ; all men, even the most wealthy, depend on others, therefore be thankful that you know how to obey, for it will make what you desire to acquit yourself of, more easy.

If, to gain your livelihood, you are obliged to confine yourself to a disagreeable employment, continue it with courage, seeking the little pleasure that it may afford you ; and your mind will be more tranquil, for you will always find comfort even in the most unpleasant occupation.

The man who was obstinate in his childhood, who never obeyed without murmuring, becomes worse in temper, and no sooner finds himself obliged to do any thing, than he frets, murmurs, displeases others, executes his task badly, and gives himself a great deal of unnecessary trouble. If he succeeds in his enterprises, it will render him still more unfortunate, for with a temper that revolts at the least contradiction, he will never be able to find a moment's happi-

ness. It is not only necessary to obey those who have a right in life to command, but we must be condescending to others, from a spirit of politeness, in our daily intercourse with society.

At your age, my dear children, you must give up to others, but when you arrive at maturity, you will be entitled to maintain your own opinion ; but, as a general rule, yield with good humour to things of trifling importance : it is a sign of a bad temper to wish always to have your own way, for as you must necessarily wound the self-love of others, it would cause them to dislike you.

If you are obliged to defend yourself, do so peaceably and with modesty, so as not to give offence to any one ; it will be more easy to persuade, and render it less painful for others to acknowledge an error. By acting differently, you would obtain nothing, and only create disgust.

*On the manner of conducting yourselves in
Conversation.*

MR. MOWBRAY.

So long as you remain children, do not join in conversation with those who are older than

yourselves, unless they address themselves to you. Listen in silence ; if any thing useful is said, endeavour to profit by it, and do not appear weary or inattentive. If you are permitted to talk, take care not to abuse the permission, by being among the number of those who talk continually, without giving others time to say what they think. If any one speaks, allow him to finish what he has to say ; nothing can be more uncivil than to interrupt others when speaking. Wait your turn without impatience, listen to those who speak to you, and do not look about and appear occupied with something else. When you speak do so in a moderate tone of voice, neither too loud nor too softly, but let your conversation be mild, candid, and without affectation. Speak to people according to their age and condition, study even their disposition, and say nothing that would give them pain. Do not seek uselessly to refute the opinion of others, for this would make conversation unpleasant. If, however, you are obliged to give your opinion, do so ; but let it always be with moderation, and fear of wounding the feelings of others. If any one rally you, support it, and reply with gaiety and inoffensive raillery. As to you, my children, avoid this kind of amuse-

ment; it is generally the resource of simpletons, or of persons badly disposed; who endeavour to humble those with whom they associate, and who are not aware when they do so that they render themselves truly ridiculous.

If, by chance, any one injure you, point out the injury, and speak with firmness, but not in a passion. The moderation of your conduct will shame your adversaries, and bring all persons present of your opinion. Many take pleasure in making grimaces, and in endeavouring to imitate others, for the amusement of those who look at them; such conduct is only fit for buffoons, and not for those who have any respect for themselves. Do not endeavour to make bad jokes; this is the mark of a little and frivolous mind, and sometimes gives pain to another.

Above all, never let an immoral word escape your lips; if any person says any thing of the kind before you, be silent, and let your countenance alone show, that you do not approve of it. Never converse on disgusting subjects, particularly at the time of meals. Accommodate your conversation to the society in which you are: if persons are joyful, do not make them

sad, by speaking of some misfortune ; and it is a blameable insensibility to wound those who are in affliction, by unseasonable gaiety. If you have any thing to relate, do it quickly, and do not keep your auditors in suspense, by superfluous language : if you wish to affirm any thing, let it be with simplicity, and not with oaths, as some persons badly educated, are accustomed to use on the most trifling occasion. Do not endeavour to make the conversation always turn exclusively on the subject you understand best, nor propose difficult questions to those who cannot solve them : on the contrary, endeavour to make each shine in his turn, and proportion your discourse to the knowledge and intelligence of those with whom you converse.

Do not take up the conversation of others, for it always displeases, without ever producing a good result. If any one hesitates in speaking, or feels some difficulty in finding words, do not suggest what he ought to say, but to an inferior, or to one whom you have a right to instruct.

If you arrive when company have assembled, do not inquire of what they were speaking, unless you are the master of the house ; and if

you are speaking when a person of consequence arrives; it is better to repeat, in few words, what you had begun.

Do not make a person who is speaking, repeat his words, by saying, What do you say? I did not hear; or such similar expressions; nor affect to have a secret to confide, while any one is conversing. Do not point to persons of whom you are speaking, if they are present, nor make outré gestures, or laugh loud at improper times. Never relate any thing which you think will give pain to the person of whom you heard it. In society, discretion is the first quality; for how dare I tell you a secret which you are likely soon to reveal?

If any one in your presence says or does any thing he ought not, and feels humbled in the reflection that he brought it upon himself, you will act contrary to charity and civility to reveal it. Appear to be unconscious of it, and if he makes excuses, endeavour to give such an interpretation, as to excuse him in his own eyes. Beware of boasting, or saying any thing to your own advantage; it is insupportable to those who listen, and appears as if you wish to exalt yourself above them.

If any one praise you, do not take pleasure in it, for this would show that you loved flat-

tery ; but excuse yourself modestly, or change the conversation. Take nothing from the praise of those who are absent ; if you do, you will be thought envious. If, on the contrary, you hear any one find fault, unjustly, with a person whose good conduct you know, undertake his defence, and render him justice ; but in doing so, endeavour, as much as possible, not to hurt him who introduced the subject.

We should sometimes say agreeable things to others, but we ought never to flatter, nor give praise but where it is due ; this is the characteristic of low and groveling minds.

Never profess a thousand offers of service, without any intention of fulfilling one. Although every one well knows that these offers are only vain words, used as forms of politeness ; besides, by doing so, we become accustomed to an exaggerated style of language, which only renders us ridiculous ; and, what is still worse, we are looked upon as story tellers. How can your real protestations be believed, if you are heard to say, every day, on common occasions, *I am your very humble servant—I am entirely devoted to you—dispose of me as you will—I shall be too happy in having the power to oblige you—and a hundred other such untruths.* An honest man ought to give his language the

character of sincerity, for exaggeration only serves to give him a contrary character.

How to conduct ourselves in Company.

MR. MOWBRAY.

By the manner you conduct yourselves in society, persons, to whom you are a stranger, will form a good or bad opinion of you; it is, therefore, necessary to neglect nothing in this respect.

On entering a room, where several persons are assembled, salute them modestly, bowing low, first to the master and mistress of the house, and afterwards to the rest of the company. If they are seated, take a vacant place, or one that is shown to you.

In whatever situation you may be, give your figure its natural position, for whatever is affected, is always ridiculous. If you are sitting, keep your feet equally rested on the carpet, without having your legs too close, or too far apart. Do not imitate those who extend their persons before every one, as if they were alone, because this indelicate posture shows contempt to those who are present; nor shake your legs

or feet, like children badly educated. Do not move on your chair every moment, like persons weary or impatient. It is particularly to you, Ellen, that I now address myself. The manner says much for, or against your sex. You ought still less to allow liberties than boys; what would be thought giddiness in them, would be indelicacy in you.

In all respectable society, men should have their hats off; therefore, George, you must follow this custom; if you are inconvenienced, and are near persons whose permission you can ask to remain covered, do so; it is much better to regard health than an etiquette, which is not true civility. Have an attentive air to the conversation that amuses the company: do not rub your hands to pass time, or to give yourself a sort of importance, nor sing or hum a tune; it is a mark of ennui, which is very disobliging to others. Be careful not to contract certain habits, that we meet with in some persons, such as picking the teeth or nails, pulling about the hair, or any other disagreeable action. If you are presented with any thing, receive it graciously, with a slight inclination of the head; and in presenting any thing yourself, observe the same ceremony. If you are asked for a knife, a spoon, or any thing

with a handle, be careful to hold it towards the person who receives it. It is not the gift, my dear children, but the manner of giving, that affords pleasure, and enhances the favour.

This gives me an opportunity to recommend the greatest delicacy in the services you wish to render another. Reflect that he who has need of us, is already sufficiently humbled by necessity. It is, therefore, cruel to add to it, by our want of manners. Indulge, as much as you can, the self-love of others; it is a real humanity, and by these means we gain all hearts. When you give alms do it with kindness; the poor man, who holds his hand, is a human being, as well as yourself; if you show him harshness or pride, you wound his heart, without gaining any thing; indeed, you lose, in your own eyes, the merit of the action.

When a circle is made round the fire, always leave the best places for persons of the most consequence. Do not put your hands near the flame, place yourself before others, or turn your back to the fire; this is only allowable to a father of a family, among his children, or to the master among his household. Humanity, as well as civility, would induce us to give place to those who arrive last; and we *should*

inconvenience ourselves a little, for those who
ave most need of warmth.

If a person should throw any thing into the fire, such as letters or papers, it would be very improper to take them out.

To know, for certain, how to conduct yourselves in company, observe what the best educated persons do, and imitate those near your own age, in the rank you hold in society. Endeavour not to deceive, on the most trifling point, for nothing can be more ridiculous, and uncivil at the same time, than to assume the tone and manner which belongs to persons of more consideration than yourselves.

I cannot conclude this subject, without recommending you to be perfectly at ease in all your actions; an air of embarrassment is ridiculous, and too much timidity is a defect. The less confidence you have in yourself, the more awkward you will be; you will appear silly and constrained before others, and your timidity, joined to embarrassment, will cause you to be taken for an ill bred person. Surmount this puerile fear, that will do you so much injury; at the same time do not have too much confidence in yourselves, or you will become conceited and arrogant. When you enter society, do so with a mild, easy, and

cheerful air ; if you have experienced any vexations, leave them at home, and endeavour to forget them, for it is useless to weary others, or to expose your bad humour. If it be impossible to show a cheerful countenance, you had better remain at home.

Conduct at Table.

MR. MOWBRAY.

Never sit at table with dirty hands ; wash them, if you have not done so, before you present yourselves to the company. If you are in a house where you can wash yourself, take care not to trouble any one, nor to spot your clothes.

In families where the duties of religion are observed, grace always precedes and follows the repast : this is the custom of good men, who never make use of the benefits of the Almighty without showing themselves grateful. If you are in a house where they neglect this act of piety, it does not become you to repeat it ; do your duty in silence, or, rather, pray *internally* ; the eye of God sees the bottom of all hearts, and it is prudent not to expose your-

self to the raileries of persons destitute of religion.

When you sit at table, wait until the master or mistress appoints your place, and leave persons older than yourself, or of more consequence, the first place.

Do not sit too near the table, nor too far from it, but perfectly at ease and upright ; and in such manner that you do not place your elbows on the table, nor inconvenience those sitting next to you.

Place your napkin so as to preserve your clothes, and to find it when you wish to make use of it.

Do not hold out your plate to be served first, but wait your turn, remembering that ladies, and persons older than yourself, must be helped first.

Do not cut or break your bread into too large pieces, nor fill your mouth too full, particularly when you speak ; it is disgusting to others. Do not keep your knife continually in your hand, like one unaccustomed to genteel society ; it is sufficient to take it when necessary.

Do not speak of the quality of the viands, whether good or bad, unless the master of the house ask your opinion, then reply in the manner most agreeable to him.

Do not eat too quick, or too slow; the former habit shows greediness, and causes indigestion, the latter is tedious, by keeping the company waiting.

If you have any thing disagreeable in your plate, do not show it to others, but put it aside, that no one may perceive it: in short, place every thing you do not eat, on the edge of your plate.

When you drink, let it be with an empty mouth, holding your glass near the foot, looking at the person with whom you take wine and bending the head with a slight inclination.

Do not drink healths, except it be customary in the family where you dine.

At the time of dinner, do not have an appearance of greediness, as if you were going to devour every thing on the table; nor look on any one's plate, to examine if he is better served than yourself. Do not show any preference you may have to a particular piece, unless you are asked by him who carves, and your age, rank, or intimacy permit you to answer according to your taste.

Be particularly careful, not to throw sauce or gravy on yourself or others, nor to do any thing ungenteelly.

The last thing that I shall recommend, on

the subject of conduct at table, is, never to eat nor drink so as to feel any inconvenience. Nature requires refreshment, and has attached some pleasure in eating, in order that we may not neglect this essential point ; but she warns us, by the indisposition it causes, to stop when we find our appetites appeased. Indigestion causes dreadful ravages in the body, therefore beware of gormandising. I 'also beg of you, not to drink too much ; wine and liquors, taken in too large a quantity, is like fire in the body, producing dreadful head-aches, weakness of sight, and even of mind : you know that at the moment of intoxication, man resembles a sort of animal deprived of sense ; this shameful state arises only from drinking more than is necessary. In a repast where we see abundance, where the sight of it sharpens the appetite, and where convivial gaiety excites us to use what is before us, it is difficult to resist so many united objects of temptation ; we must, however, do so : if reason be sometimes indulgent, nature is never so ; and when men say to us, We are permitted to enjoy ourselves to-day, nature punishes the excess, by the evils she sends us. Besides, a festival is a sort of common enjoyment ; therefore, to conduct ourselves unreasonably, transforms a little feast of friendship into a disagreeable spectacle.

*Conduct at Cards.***MR. MOWBRAY.**

Some recreation is necessary, to ease the mind from important and serious concerns ; to obtain this end, cards were invented.

If you play, do so with a cheerful countenance, and with an intention to contribute to the pleasure of others. He who, in play, sees only the means of gaining money, has a sordid soul, and should be carefully avoided.

On the contrary, show that you are disinterested, and that you play *but* for amusement ; if you gain, do not appear excessively joyful, nor sad if you lose. In general, people are judged of, and with reason, by their conduct at play. It is uncivil to make remarks on a person who plays unskilfully ; and there is malignity in railing at those who lose.

The habit of gaming is dangerous ; at the commencement, it causes you to lose time, and sometimes ends by the loss of a fortune ; therefore, seldom play : indeed, you had much better avoid it altogether, if you can do so without offence.

If you, George, be permitted the choice of games, prefer those which give exercise ; as

tennis, bowls, shuttle-cock, &c. They attain the object of relieving the mind much better than many others, and also become useful to health. Cards, draughts, and chess, on the contrary, by confining you to a chair, hurt the body, and, by the attention which they exact, fatigue the mind, and it then becomes another labour. However, if other persons propose them to you, play without murmuring; for we should never think of our own trouble or pleasure: men are only united in society in order to render themselves agreeable to each other; it is therefore necessary that our desires should assimilate. You may sometimes have seen men make no scruple in deceiving each other; if they play for money, it is, in reality, a robbery. If the game be only for amusement, you do wrong to deceive, for you take from your adversaries the pleasure they would have received in winning. As soon as we perceive any one cheat, according to the adopted expression, there is no pleasure in playing.

Be sincere in every thing; it will be more agreeable to every one, and more honourable to yourself. Men who deceive in a game, render themselves disagreeable, by only thinking of their own amusement, and tire those to whose pleasure they ought to have contributed.

*On the manner of conducting ourselves in the
Streets.*

MR. MOWBRAY.

If you do not wish to attract the attention of passengers, to appear ridiculous, or badly brought up, take care to conduct yourself with propriety, when you walk in the streets.

Let your manner of walking be upright and natural ; neither too slow, nor too precipitant, unless you are obliged to be in haste.

Do not affect to hold your head high, nor to balance your shoulders ; they are signs which announce a proud man : but if you move languidly, or appear to drag your feet, you will pass for a lazy one, who can hardly support his own body.

Do not walk on the point of your toes, as if you were dancing ; nor run from one side of the street to another, or you will be taken to be a simpleton ; neither swing your arms, as if they were wings or oars, to make you advance quicker.

If you are walking with any one, regulate your step by his ; do not approach too near, nor keep too far apart, so as to inconvenience him.

Attend to your feet, so as not to step sud-

denly into dirt or water, or to splash your companion.

In walking, turn out your toes, do not kick up the stones, nor strike your heels against each other.

If on the road, you meet some one whose age or manner creates respect, bow to him civilly, without turning towards him, unless you know him particularly.

If a person speaks to you, or stops you on the road, you must, if he be not your inferior, return an equal degree of civility.

If you meet a respectable person, or one to whom you wish to do honour, give him the inside of the path-way, and withdraw a little towards the middle of the street ; it is accounted a mark of respect.

It is ungentleel to say to any, Put your hat on, unless he should be your inferior. With your equals, you may say, Let us be covered. However, if you wish to put your hat on, and find yourself before a person whom you respect, and who remains with his hat off, you may say to him, Sir, will you excuse my putting on my hat ?

All that I have just said, my son, concerns you, but your sister's duties are not, however, less strict ; she ought to be particularly cir-

cumspect, when in the presence of company. Her manner of walking or sitting, should announce her modesty. Her eyes ought not to wander about the room, nor to seek the regards of men ; it is an indelicacy, which announces effrontery.

She must not toss her head from one side to the other, nor commit any sort of action which would be regarded as ungenteel.

If some person should address her uncivilly, she will allow what is said to pass, without appearing to take the slightest notice. The conduct of a lady should, in general, be more reserved than that of a gentleman ; and, as she is surrounded with more snares and temptations, she should ever be mistrustful of outward appearances. Mankind are apt to judge severely ; which is another reason, that a lady should never forget her dignity.

TWELFTH CONVERSATION.

Of the Civility we owe to Ladies.

MR. MOWBRAY.

THE relation which exists between the two sexes, makes some difference with regard to our conduct towards the one and towards the other. Gentlemen should show a more marked respect, and a more attentive complaisance towards ladies, than towards persons of their own sex. What I now say, my son, at your age, is premature ; but it can never be useless to instil good principles into a heart which has not yet sprung into maturity.

When you are in the company of ladies, pay them all kinds of attentions ; the weakness of their constitution, ought alone to induce us to bestow on them as much care as possible. What you would not do for one of your own sex, do with pleasure for a lady. Give them

the best and most honourable place. At meals, never suffer yourself to be helped before them. If amusement be proposed, consult them in what they prefer, and follow their desires, if it be not against your condition, your age, or your health. If you find a capricious woman in society, who would require you to act contrary to the rules of good breeding, refuse very civilly, but with firmness; it would be injudicious, to be a victim of folly through politeness, and undeserving the least pity. To ladies, let your conversation be always chaste. Many think it very witty, to speak indelicately in company; this sort of amusement is immodest, and must wound the feelings of every well-bred person. Many have the art of disguising their words, but however they may be concealed, it is always wrong; shows little delicacy of soul, an obscene imagination, and gives us a very unfavourable opinion of the person himself. Respect the female sex, for it is important to good manners that they respect themselves. If society allowed such licence, what would conversation be? true libertinism; and the greater the wit, the more it would become dangerous. Show yourself gay, amiable, and even gallant, but nothing more; be genteel even in your jokes, and never let the father

of a family fear to introduce you into his house.

If ladies propose some play which requires exercise, act towards them with delicacy ; what is only a joke or pleasantry with a gentleman, becomes rudeness with regard to a lady. Let decency prevail in all your words and actions ; on this point, I must insist, my dear children, as many people give themselves very little trouble concerning it, and I wish you to avoid following so bad an example. To preserve yourself from it, always remember that society can only be agreeable where civility reigns.

How Young Persons should conduct themselves in the society of Gentlemen.

MR. MOWBRAY.

Decorum is particularly essential to you, my dear Ellen. I have told you that females are judged with severity ; and for this reason they must never allow the least liberty.

As looks inform us what passes in the heart, give your countenance a modest expression ; for a forward look in a lady is very repulsive.

Do not invite the regards of men, this would cause the heart to become depraved ; and if,

by chance, a simple inadvertence makes you do so, you will be ranked among those whose manners are already somewhat corrupted.

If it be good for civilization that the society of men and women should be mixed, it is also useful that this intercourse be not too familiar. To shun the society of men with affectation, would be prudish ; to seek it too much, is forwardness : therefore prefer the society of your own sex.

You ought, even in the midst of amusement, to be dignified ; by this modest reserve you will be respected, and ill bred people will fear to say or do any thing to offend you. If any one thinks he can take a liberty with you, the severity of your look ought quickly to recal him to order.

Never have a laughing air ; it is not genteel, and will soon cause you to be looked upon with contempt, or to be considered deficient in ability.

If words of double meaning are repeated before you, do not laugh or appear vexed, but seem not to comprehend them. If any one speak indelicately retire, if you can ; otherwise, let your cold air show the contempt you feel for such discourse ; which can only escape the lips of uncivil persons, without education.

I have already mentioned that men should be complaisant towards females, but this is no reason why ladies should abuse this complaisance; it is only a coquette or a capricious woman who does so. A reasonable woman receives the attentions offered her with modesty; but does not require men to devote their whole attention to her.

In conversation, do not endeavour to shine too much. We are satisfied if we find a woman well informed; but that she should endeavour to draw every one to her opinion, or to display her knowledge, is insupportable, and would appear pedantic. Speak without pretension, as men are often unjust, and the presence of a learned woman wounds their pride. I will here mention the example of Madame Dacier, the most learned woman of her time. A German nobleman, who, in his travels, visited persons of the first literary merit, begged Madame Dacier to write her name on a little book which he carried. After excusing herself for some time, this respectable woman wrote her name, and afterwards put a verse from Sophocles, the meaning of which is, that "silence is the most lovely ornament in a woman." Let this, my dear Ellen, be your model.

If, on the contrary, you have received but

little instruction, it is still more convenient for you to be silent. Listen ; this is easy, and sometimes gives pleasure to others. Do not, like many women, without mind and without knowledge, turn the conversation on a dress, a cap, or any other article of the toilette ; it is the most foolish of all conversation, and that which men most dislike. Another fault is, that of mutually examining articles of dress, and afterwards criticising them without the least charitable feeling. This jealousy has in it something low and mean. Avoid it, my daughter, for the criticisms you pass on others will not make you appear more beautiful, or your clothes more elegant, and will only give to others a bad opinion of your heart.

THIRTEENTH CONVERSATION.

Do not offend any one in his own religious opinion.

MR. MOWBRAY.

As you live, my dear children, in a time and in a country where religious toleration is allowed, may your minds be like a law which permits each to adore God according to his own sense of right, and considers all mankind as brothers, without interfering with their religion.

Do not think you see, in one of different religion to your own, a miserable being, whom God has already condemned: this is a sentiment which can only arise from a bad principle, and which is condemned by God, who is the author of all justice, for Christ says, "Judge not, that ye be not judged."

With persons of different religions, avoid introducing your own religious opinions; it may give pain to others, and bring trouble on

yourself. However, if you are obliged to say what you think, do it without dissimulation ; but at the same time, say it in a manner that will not offend those who are of a different opinion, inasmuch as the end of religion is, to adore God ; we ought, therefore, to avoid making it a subject of dispute. He who means well, injures no one, and worships God in spirit and in truth, must always be of a good religion.

Leave to God himself the right of judging ; and be careful never to mistake your passions for holy inspirations, like hypocrites and fanatics. “Suffer cheerfully,” says Fenelon, “what God permits :” this maxim is as wise as it is humane, and I wish so to impress it on your hearts, that it may never be forgotten.

Retiring to rest.

MR. MOWBRAY.

We have nearly reviewed every circumstance which, during the day, would call forth the duties of civility ; for the remainder, you must imitate those persons who, to virtuous principles unite that true politeness, which aims to please and to oblige.

As to retiring to rest, if you are able, let it not be too late ; to go to bed early, and to rise early, is not only best for health, but affords us more time to perform our occupations. A young person, before retiring to his chamber, ought to fulfil his duty to his parents and superiors.

He ought not to lie down without having worshipped God, and returned him thanks for the benefits he has received during the day past.

Let your manner of taking off your clothes, be as decent as putting them on ; arranging them carefully, that you may easily find them ; order is useful in all things, and saves much time.

Before you go to sleep, recal to mind the way in which you have employed your time ; reflect if you have done any useful action, if you have properly fulfilled your duties : look forward to the morrow, and if you are dissatisfied with the employment of the day past, pray to God to assist you to do better in future. Remember that time flies, never to return ; that every minute you become older ; and that lost hours are so much less in the course of your existence. This is an awful reflection, and if preserved in our memory, will make us careful even of moments.

I have now shown you, what is necessary to know, to practise, and to fulfil well your duties to mankind ; and will sum it up in few words.

Do all the good you can, and you will be *moral*.

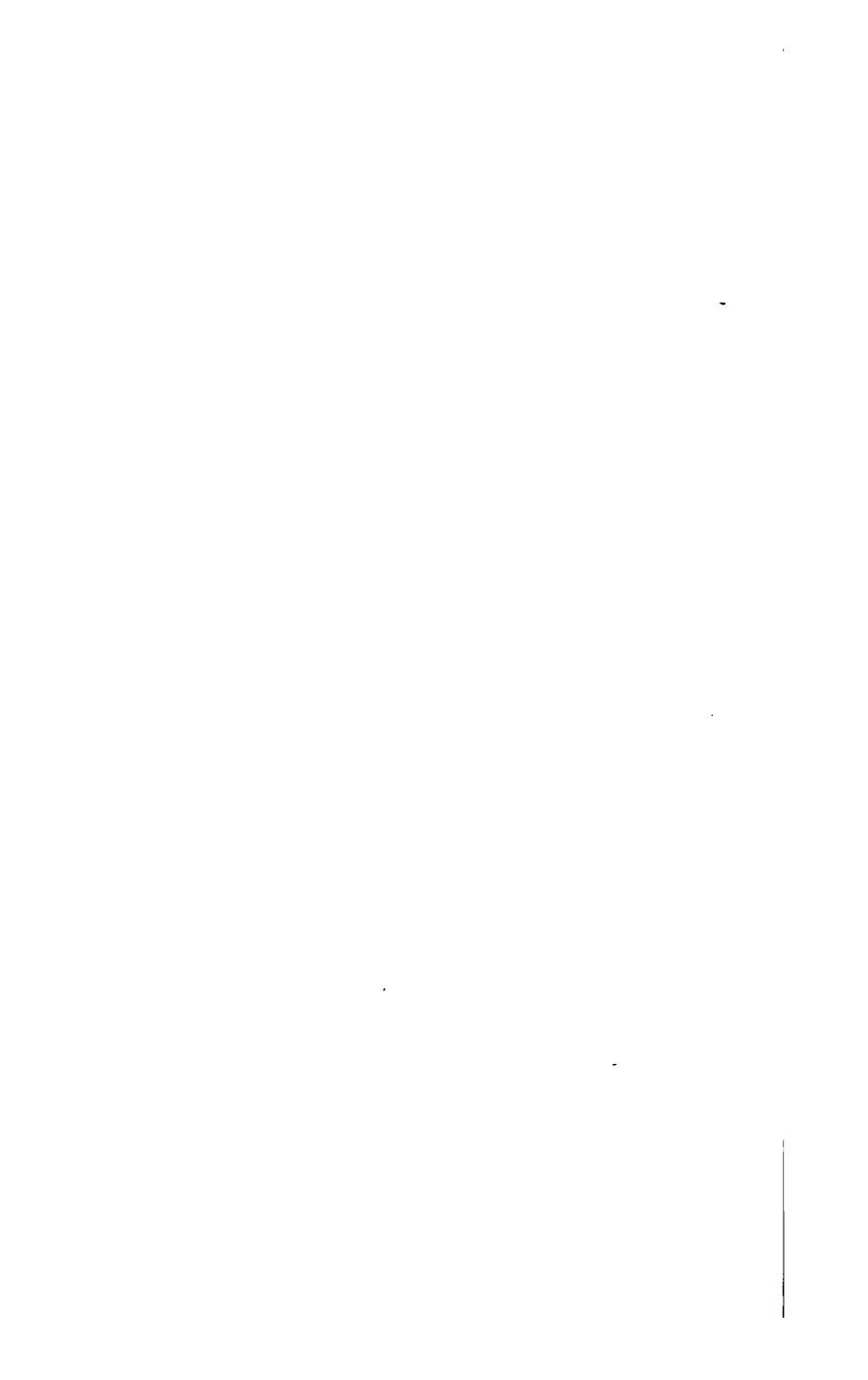
Do good without interested motives, and you will be *virtuous*.

Be obliging and attentive to others in society, and you will be *polite*.

Unite these three things, and you will be *amiable and accomplished*.

With regard to myself, I have filled one of the moral duties ; I have transmitted to you the lessons I received from my respectable parents ; one day, if God permits, you will hold the place I now occupy. Give, then, to your children, what I now give you ; it is a sacred duty ; and it is thus that good principles are disseminated and maintained among mankind.

FINIS.



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